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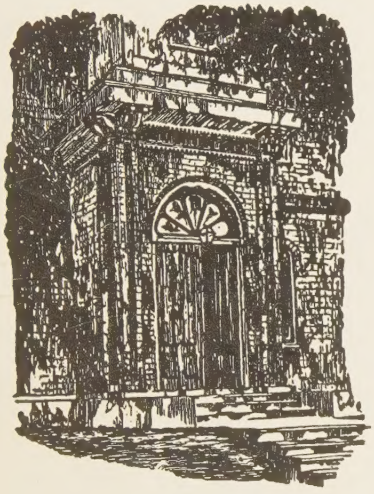
Volume XXXV JULY, 1960 *Number 3*

The Alumni Bulletin

Bangor Theological Seminary



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HARRY TRUST
(1883-1960)

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXV JULY, 1960 *Number 3*

THE ANGELS PREPARING TO SOUND THE TRUMPETS

By DOUGLAS HORTON

(Dr. Horton, former Dean of Harvard Divinity School and former Minister and Secretary of the General Council, gave this address at Commencement, June 7, 1960.)

MY title—The Angels Preparing to Sound the Trumpets—must, I think, be counted appropriate for a convocation from which young men are formally sent out into the world to preach the Gospel, but I have personally to confess what some of you must already have recognized, that I am not responsible for this wording of it. The dramatic comparison of young ministers getting ready for their work with the angels of the Apocalypse was the idea of Cotton Mather two hundred and thirty-four years ago. "The Angels Preparing to Sound the Trumpets" was a secondary title of his famous *Manuductio ad Ministerium* which in his own words, was

> DIRECTIONS for a Candidate of the MINISTRY
> Wherein, FIRST, a Right FOUNDATION is laid for his Future Improvement;
> And, THEN, RULES are Offered for such a Management of his *Academical* & *Preparatory* STUDIES;
> And thereupon, for such a CONDUCT after his APPEARANCE in the world; as may Render him a SKILFUL and USEFUL MINISTER of the GOSPEL.

When this appeared in the shape of a book Dr. Mather indicated in the Latin preface that though it was designed primarily for his own son he wished also to communicate it to all the sons of the prophets; and though he did not specifically mention the class to be graduated from Bangor in 1960, it would seem to be in line with his purpose to allude to his work now.

I wish to do more than borrow his title. It has crossed my mind that it would be profitable for us to look at some of the content of the book, ask ourselves what teachings apply to our day and what do not, and so take the former to heart.

I

In the first paragraph the old man (as he calls himself, he being at the time sixty-three years of age), says "The FIRST Point of the *Wisdom* that my Advice must lead you to . . ." But let me interrupt him and ask you to guess, if you do not already know, what he considers the basic element in the life of a minister. He says that there is nothing more important than the contemplation of death! This reminds one of Jonathan Edwards's "Live each moment as if it were to be thy last," not to say the old Roman "Memento mori" whispered into the ear of the conqueror enjoying his triumph on the high street of the imperial city. To us who live in the days of positive thinking it seems a

most negative and lugubrious kind of advice, but there is this to be said for it, that it is nothing if not realistic, for we all must die. There is no head-in-the-sand quality about a Gospel which begins with such a presupposition.

Note that after laying this foundation in the realities of the life situation, the author immediately goes on to build his own positive gospel upon it. He points out that it is only in the apprehension of approaching death that one begins to enjoy real life, full life, full-orbed life, for then he begins to live to God—and the entrance of God as Judge and Saviour into the circle of one's existence imparts meaning to the whole of it. The sense that life has more to it than breathing and eating and may be informed with purposes that have an eternal dimension gives significance even to the breathing and eating. Dr. Mather quotes a Jewish rabbi as saying

> That the Time lost by *Methusalah* in Impertinent Things, being defalked from his *Nine Hundred and Sixty Nine* Years, he will have no more than *Ten Years* of *True Life* left unto him.

If Dr. Mather himself had enjoyed the whole span of life that was given to Methuselah one trembles to think of the totality of his literary output. As it was, he wrote four hundred and fifty works in history, science, biography, and various aspects of theology and religion: had he had the opportunity of an antediluvian, even the new library at Bangor would not have been sufficient to accommodate the product of his pen. But this is no argument against a useful life lived against the perspective of a total destiny—and none of us is likely to reach our nine hundred and sixty-ninth birthday. Do not hold back for this reason from writing books or performing other beneficial services.

After twenty-four pages of disquisition on the religious and moral requisites for a minister, our guide takes us into a fascinating description of the intellectual avenues with which he believes the ministers of his day should be familiar—and how he himself loved them! You can almost hear him speaking to you of

> those *Ingenuous* and *Mollifying Arts,* which may distinguish you from the more *Uncultivated* Part of Mankind, and may accomplish you to claim a Place amon them, who are the *Blessings* and *Beautie* of their Generation.

Before you decide, however, that you are blessings and beauties of your generation me advise you to read the eighty-two conden pages outlining what you have to study a know before you qualify. The kind of learn you must acquire is suggested in Dr. Math reference to his brother Nathaniel in *Magnalia.* He says of him:

> When he was but twelve Years old he wa admitted into the *Colledge,* by strict Ex aminers: And many Months after thi passed not, before he had accurately gon over all the *Old Testament* in *Hebrew,* a well as the *New* in *Greek,* besides his going through all the *Liberal Sciences* . . . H commenced *Batchelour of Arts* at the Ag of sixteen, and in the *Act* entertained th Auditory with an *Hebrew Oration,* which gave a good Account of the Academica Affairs among the ancient *Jews.*

It can be understood, I think, how the phra *the learned ministry* came into usage in t day.

I venture to make a plea not for the phr but for the fact today. Daniel Jenkins ha fine set of paragraphs about the learned m istry in a recent book. He points out tha minister nowadays is not expected to be compendium of all knowledge, but it is just true as ever it was that a minister ought to able to bring to his people Sunday after S day what he has learned from the three gr worlds in which he must live—the world of Bible, from which he can uncover the beg nings of the history of God's saving acti among men: the world of the Church, wh connects that yesterday with today, illustrat in ten thousand ways the results of God's vasion of humanity: and the world of theolo which is the systematic intellectual distillatio all the truths boiled out of the experience the church yesterday and today. In our e perhaps as much as in any era gone before, need a teaching ministry. We have had alm enough of the entertaining ministry, of the c rent-events ministry, of the statistics-promot ministry, and of other kindred sorts, but of truth-teaching ministry we do not seem to

o much. The Church obviously needs this, om generation to generation—but the minis- r does also. More than a few times a year inisters are likely to come to their superin- ndents or other spiritual counselors and tell em that they seem to have gone stale in their inistry. Often enough they think that what ey need is a change of parish when as a mat- r of fact their need is for a change of men- lity. They have not read a book since grad- ation from seminary. They apparently think at small talk, a lush bedside manner, and e kindliness that you find in a St. Bernard og are the only requisites for the ministry. ou would never have got Cotton Mather to ave believed this was enough, nor indeed ould you be able to persuade any experienced inister of today.

II

Cotton Mather wanted every New England inister to be able to read Latin, Greek, Hebrew, Syriac (that is, in our usage, Ara- aic), and, if he had the spare time, the more oadly used modern languages. He nicely ays:

> There is no Man who has the *French Tongue,* but ordinarily he speaks the neater *English* for it.

He seems to think that rhetoric belongs to he lower grades of study. Of logic he says:

> To exhibit in the pompous Form of an *Art,* what every One does by meer *Nature* and *Custom,* and fabricate it into such a shape as that of the *Vulgar Logic,* and with such trifling Applications and Illustrations, as 'tis usually done, appears as impertinent, as if one should with much Formality teach the *Art* of *Eating* or *Drinking* or *Walking* . . . For the *Vulgar Logic,* I must freely say, you lose Time (Methuselah would even cut into his ten useful years) if you steer any otherwise in it, than, *Touch and Go.*

Ethics as a science fares not much better at his hands: it is, as he says, "among the things which cannot be spoken against," but he rather thinks that all ethics is implicit in the Christian Gospel and that there is no need to study it as a separate discipline. He apparently believes that when you have recited the Ten Commandments and the Golden Rule, you have said all that needs to be said in this area. This means that he had never talked to a twentieth-century business man living in the midst of the extraordinary tensions of modernity. The modern man would be no less eager than he to follow the Golden Rule, but his questions would begin after the Rule had been accepted. How can you do to others what you would have them do to you when the others themselves have conflicting interests? How can you treat just as generously as you would have others treat you not only your stockholders but your executive staff and your manual workers, not to mention the public itself, when their own interests do not coincide? When the rules of ethics were regarded as having to do only with individual man-to-man relationships, they could be stated with all the directness and simplicity of the Decalogue, but now that they are concerned with the intricate relationships of an industrial society and have given rise to the new science of *social* ethics, they become material for lifetime study. Unhappy the young minister who enters the pulpit today thinking that life is as simple as it was in the days of Moses or even of Mather and on that basis pontificates serenely upon complicated social questions of which, as the silent congregation realizes, he is enthusiastically ignorant. There are better ways of resolving such problems than by pulpit dictum, all of them involving corporate study.

It is necessary to cross blunt swords with Dr. Mather, when he comes to poetry and fiction. He writes:

> The *Powers of Darkness* have a *Library* among us, whereof the *Poets* have been the most *Numerous* as well as the most *Venemous* authors. Most of the Modern *Plays,* as well as the *Romances* and *Novels* and *Fictions,* which are a sort of *Poems,* do belong to the *Catalogue* of this cursed Library.

That such a library exists, we cannot, alas, deny, but we should be less inclined to generalize about it than was the great Puritan. Some books do undoubtedly corrupt and corrode the thinking of men: these the educated minister will quickly mark and sequester. At the other extreme there are today many works of poetry and fiction which, better than average sermons, ask the human question and give it a wise and

virtue-imparting answer. In between are the innumerable works which, though on the whole morally neutral, are fundamentally human documents and therefore susceptible, like life itself, of interpretations *sub specie eternitatis.* Here the modern Puritan is probably less narrow in the total scope of his interests than his eighteenth-century ancestor, though it is to be hoped he is no less sharply critical and broadly awake to the need for standards.

Dr. Mather was not narrow when it came to the domain of ministerial studies. He now goes on to speak of Natural Philosophy (some of whose authors he classifies under the delightful heading, "Jargon-writers"), Mathematics, Astronomy, Geography,—until he comes to Music. Here his words must be quoted:

> For MUSIC, I know not what well to say. —Do as you please. If you *Fancy* it, I don't *Forbid* it . . . It may be so, that you may serve your GOD the better, for the Refreshment of *One that can play well on an Instrument.* However, to accomplish yourself at *Regular Singing,* is a thing that will be of *Daily Use* to you. For I would not have a Day pass you without *Singing,* but so as at the same time to *make a Melody in your Heart unto the Lord;* Besides the Part you may bear, *In Hymnis suavisonantis Ecclesiae* (in the hymns of the sweet-sounding Church).

There is one seminary in this country, of Scandinavian extraction, from which no candidate for the ministry can graduate until he understands the organ. Almost all of the students learn to play it—some indifferently—but all learn its meaning for the life of the Church. There is something to be said for this stipulation on the grounds mentioned by the Doctor of the Bay: it is a source of refreshment and it is a means of expressing the heart's deep convictions. Music, as Lanier said, is love seeking a word and as such it seems peculiarly appropriate to the Church. Certainly those who have lived with a little can never live without it. Surely it is not to be forbidden: on the contrary it must be everywhere encouraged. Even in Dr. Mather's day they may have been telling the story of the Scottish woman who, on hearing an organ in a church for the first time, stood in her pew and shouted, "Tak oot that box o' whustles!" He, though a strait-laced Puritan, would probably have been inclined let her stay in the church: we, Puritans a though not strait-laced, would almost be clined to have bustled her out.

III

Dr. Mather takes many a paragraph to his readers know which histories he wants r and which he does not. Good church histo he favors warmly, but of some of them fastens the descriptive tag of the quotation

> *Ecclesiastical History is nothing but man large Volumns, containing some few of th Squabbles of the Bishops, and Inferiou Clergy, with One another, and all th World.*

From Church History Dr. Mather goes to introduce the queen of the sciences, T ology, which, with the Sacred Scriptures, considers supreme and indispensable in reading of the Minister. Here I shall not m tion the titles of books he recommends, all which have long since dropped into the w filled vale of theological Limbo, nor supply of my own, for you are already well forti with lists of works to be read in this field. me simply repeat and underscore two pract suggestions he makes for keeping your mi theologically alive. First, he recommends blankbook for notable quotations, systemati as to subjects, which can be indexed wh filled. We today would use a card index. S ondly, he suggests that the young mini form a group of six or seven like-minded p ple who will meet regularly for what he c profitable conversation. He even gives s gestions as to how the conversations can made profitable. As I look back on the ea not to say late, years of my own ministry, I can testify to the seminal quality of s groups: seeds of sound thought are sown a fructified in the minds of each member by contributions of all. I am delighted to n that associations of ministers are in increas numbers using the period of their meeti for solid Biblical or theological discussion der chosen leaders. We are slowly overtak Dr. Mather.

Not the least exciting part of Dr. Math book treats of preaching. You enter the pul "as *Luther,* when he was much older t

u, says *he still always did,* with a *Trembling ul.*" You are to stand (I quote Mather)

where, that which the Jewish Senator said unto the greatest Person among them, is what the People of GOD may say unto you; *You do not stand before us but before him who said, 'Let there be . . .' and the world was* . . . A *Sermon* . . . must be, that shall discover you to be a *Workman;* and be, like the *Peace-Offerings* of old, an Oblation, which, as the People of GOD have their share in it, so 'tis presented unto the Glorious GOD Himself . . .

nd he adds,

How such things as these, can be Compatible to *stolen Sermons,* or Concomitant with them, I cannot imagine!

The author of the Manuduction urges that ve study for our sermons in the spirit of piety nd preach scripturally. He goes on with adrice which was in the eighteenth, is in the wentieth, and will be in the twenty-second entury, *good*:

Accustom yourself to find out *Similitudes,* wherewith you may cloath your Ideas, and make them sensible to the lowest and meanest Capacities, yea, to all *Flesh.* Thus to *seek out Acceptable Words,* would render you a most *Profitable* as well as *Agreeable Preacher* . . .

In your Preaching that you may *save them that hear you,* I wish you may with all possible dexterity spread *the Nets of Salvation* for them. And therefore often exhibit the *Terms of Salvation,* and the Proposals of the Gospel, in such a manner, and so importunately solliciting their *Consent* unto them, that by the hearty Speaking *One Word,* in the *Echo's of Devotion* thereupon, they may be brought into them . . .

For this Purpose I would have you usually Try, as much as with *Good Judgment* you can, to set the *Truths* on *Fire,* before you part with any *Head* that you are upon; and let them come *Flaming* out of your Hand with Excitations to some *Devotion* and *Affection* of Godliness, into the *Hearts* of those whom they are address'd unto . . . 'Tis pity but a *Well prepared* Sermon should be a *Well pronounced* One. Wherefore, Avoid forever, all *Inanes sine Mente Sonos* [inane sounds without mental content] . . . Don't *Begin* too High. Ever *Conclude* with Vigour. If you must have your *Notes* before you in your Preaching, and it be needful for you *De Scripto dicere* [to speak from script], what even some of the most famous Orators both among the *Grecians,* and among the *Romans* did, . . . yet let there be with you a Distinction between the *Neat using* of *Notes,* and the *dull Reading* of them. Keep up the *Air* and *Life* of *Speaking* and put not off your *Hearers* with an heavy *Reading* to them.

And here I shall add that I hope, whether you use notes or not, that you will never give up writing your sermons. Show me the man who has done so, and I shall show you one shackled with clichés. The moment you turn from pen or typewriter, you give up your style.

IV

But I must bring this exposition to a close, not however without a few more characteristic sentences from the Matherian wisdom drawn from the closing section on pastoral duties and attitudes.

Your whole Work must be carried on, with a continual *Praying* over it . . . You must, like the *Camel,* receive all your *Burdens* on your *Knees* . . .

And then this good thick slice of common sense:

It may not be amiss for you to have *Two Heaps.* An *Heap* of UNINTELLIGIBLES; and an *Heap* of INCURABLES . . . You will meet with some *Unaccountable* and *Incomprehensible* Things; particularly, in the Conduct of many People. Throw them into your *Heap of Unintelligibles;* leave them there . . . You will meet with some *Unperswadeable* People; No Counsel, no Reason will do anything upon the *Obstinates* . . . Throw them into the *Heap of Incurables.* Leave them there.

And so I make the words of Dr. Mather's twentieth chapter my own. He writes:

'Tis a Trespass on the *Rules of Prudence,* never to know, *when to have done.* Wherefore, I *have done!*

And now, *Go thy Way* . . . Work *in thy Lot* Livelily, and Prayerfully, and Cheerfully . . . And *Wait* and Look for what the Glorious LORD will do for thee *at the End of thy Days* . . .

So, my friends, go out and sound the trumpets, but only with constant study of the notes, for they are not yours but his that sent you.

COMMISSIONED IN FORGIVENESS AND LOVE

By Stephen Szikszai

(Dr. Szikszai, George A. Gordon Professor of Old Testament Language and Literatur delivered this sermon at Baccalaureate during Graduation weekend, June 5, 1960.)

Scripture Lesson: John 21:15-17; I Peter 5:1-4.

ON a clear day, looking down from a mountain top you can see distant hills and faraway spires sharply engraved against the sunny sky. With the expanded horizon, the hidden patterns of the landscape unriddle themselves before your wandering eyes. The gnarled design of footpaths, trails, and roads suddenly gains meaning. Only from the summit you can look back and look ahead far enough. Only from there you can see the distance covered and the destination ahead.

As we plod forward on the road of life, we seldom reach mountain tops. Sometimes our path slinks through deep woods dark with the shadows of frightening enigmas; sometimes it leads through green pastures along the still waters of peace. At other times, we cross the barren deserts of stark futility; or with hesitant steps we inch along the slippery paths of the swamps of despair. On the road, there are only few summits, where you can halt in order to look back and look ahead.

For all of us, but especially for the seniors among us, these days and this hour should serve as a mountain top for looking back and looking ahead. Look back. Remember, yet do not lose yourselves in petty memories. Remember, but do not blindfold yourselves with the veil of sentimental mood. Remember rather the call which has brought you here. Review the past with all its intentions, achievements and failures.

This is also the time for looking ahead. Yet, sluggish dreams and idle hopes should not blur the clear vision of the goal ahead. Look ahead, with apprehension and rejoicing. With clear eyes, look ahead to the task for which God has singled you out.

I

This is the time for looking back and looking ahead. Therefore this hour might be compared with the day when Simon Peter met risen Lord. For then Simon Peter was for to look back and to look ahead.

On the shore of the lake of Galilee, Sim stood before the risen Christ. Then, for first time since he had denied Jesus, Pe faced his Lord. Surely, a storm of clash emotions, love and sorrow, joy and sha gripped him as the Lord's eyes rested u him. There stood Simon Peter, the one who Caesarea Philippi had confessed his fai "You are the Christ, the Son of the liv God," the one whom Christ had named Pe *kepha, Petros,* "the Rock." And now, the ri Lord spoke to him: "Simon, son of John, you love me *more than these?"*

With hurting clarity, the question, "do love me more than these?" brought back echo of Peter's own words. Simon Peter been sure that *he* loved Christ more than other disciples. Therefore he had said: "E though they all fall away, I will not." And other time, in a solemn moment of supre devotion, he had wanted to die for Chr How sure he had been of his unfailing undefeatable love!

And after all those great words (honestly earnestly meant), the hour had come wh Simon and all the disciples had been thro into Satan's sieve, to be sifted like wheat. A during the night that had marked the beg ning of the Lord's passion, Peter had th times denied the Lord. Bitter tears of sha and sorrow had not been able to change fact that he did not love Christ more than other disciples.

And now, the risen Lord *three times* as the question: "Simon, son of John, do love me?" Even if the naked terror of guilt had not nested deep in his heart, now *threefold* question inexorably forced him recall the *threefold* denial. Stripped of

ride, self-assurance, and the illusion of his incomparable loyalty, Simon Peter had nothing his defense.

Simon (not Peter, not a Rock, but a shifting sand-hill at the mercy of the winds) had nothing in his defense. Nothing but a repentant heart, wiser for the knowledge of its own frailty, sinfulness, and demonic self-contradiction. Peter had nothing in his defense, yet he could pay—as Augustine reminds us—"for the threefold word of denial" . . . "With the threefold word of love."

Today, as we look back, as Peter did, upon our own commitment, we remember our pledge of unfailing love and faithfulness and we also remember our own assertion that "even though they all fall away . . . I will not." We recall the promise we made to remain the Lord's own in disciplined, unceasing service and we truly recognize that we are not rocks, but (more often than not) shifting sand-hills whipped by winds. As we look back, we are sorrowful, yet not despairing, for with repentant love we join Peter as he responds: "Lord, you know that I love you." Lord, you know that we love you.

II

"There is nothing on earth," wrote Pascal, "that does not show either the wretchedness of man, or the mercy of God; either the weakness of man without God, or the strength of man with God."

We have seen the pitiful weakness of Peter and his misery, when in the hour of loneliness he was without God. We also witness Simon's new strength, the strength of a man with God. With God, Simon became Peter, the Rock, again. For here on the shore of the lake, Simon had his trial and the risen One acquitted Peter. Christ spoke him free with the words of commission: "feed my lambs," and "tend my sheep," and again "feed my sheep." Through the commission, Christ immediately put Peter's newly-found strength to work.

Christ knew Peter, his weakness, and his pride; yet he entrusted his flock into Peter's hands. In vain, you look for any special merit of Peter. The justification for Peter's commission you will not find in Peter but in the sovereign commissioning will of the risen Christ. In forgiveness and love, Christ made Peter his shepherd.

Note that Christ's forgiveness was not a response to Peter's repentance; nor did the Lord's love hinge on Peter's love. For even before Simon Peter realized how deep he had fallen, the Lord had already forgiven him. And even when in the hour of denial Peter had forgotten his love, Christ had not ceased to love him.

Indeed, the risen Christ was the one who had sought out Peter at the lake's side. He had come to Simon Peter in forgiveness and love. Truly, divine forgiveness always precedes repentance and prepares the way for it. Similarly, the dimly burning wick of our love does not kindle the love of God; but God himself brings love's fire into our hearts. For, as John proclaims, "In this is love, not that we loved God, but that he loved us."

As Peter regained his strength, "the strength of a man with God," so do we. For Christ has forgiven you, even before you repent. And he has not ceased to love you, though your love might have been dead. As you are looking ahead, as you are thinking of your own calling, keep before your eyes that Christ commissions you to tend his flock, in the same way as he commissioned Peter, in *forgiveness* and *love*. And Christ's forgiveness and love sustain us, his shepherds, in spite of our halfway repentance and abortive love.

III

Christ authorized Peter to be his shepherd. And now the living Lord authorizes you, too. But why Peter? Why not the others? Why you and not somebody else? We know *"why not?"* Not because of the shepherd's excellence, incomparable love, or faithfulness. But "why?", "why Peter?", and "why you?" These questions are probing into the unsearchable will of God, and any serious and honest inquiry has to stop here. Why Peter and why you?—we do not know.

Christ commands "tend the sheep." Who are the sheep? In Peter's case the word "sheep" certainly referred first of all to the band of

disciples whom the Lord had affectionately called "little flock." Beyond these limits, however, Peter as the Good Shepherd's heir, inherited the responsibility to tend the sheep which were in Israel's fold and also to search for those sheep which did not belong to the same fold. To feed the sheep, to bring back the stray, and to fold the sheep without a shepherd are responsibilities which lend world-wide dimensions to the shepherd's office, to your office.

The office of the shepherd is service. The shepherd is not above the sheep. We are often tempted to assume an air of clerical superiority, believing or pretending that ours is the lonely road of distinction and trembling to admit that "our feet are clay." Christ's question, "do you love me *more than these?*", should continually serve to correct the distorted perspective. For Christ knows only of the distinction of a greater love.

The shepherd is not authorized to lord it over the flock. The sheep are not yours, but Christ's. Both sheep and shepherds belong as members to the body of Christ. The shepherd is not greater than the sheep. The minister is not greater than the congregation, he has no privileged status in God's household. The minister is not the head of the congregation, for there is only one head: Christ, and both sheep and shepherd have to serve Christ in obedient, disciplined service.

The shepherd exercises his office in Good Shepherd's stead. In this is the glory your commission that being a shepherd y have to imitate Christ; indeed God, to wh the Psalmist sang: "Give ear, O Shepherd Israel, thou who leadest Joseph like a floc This glory of our office, however, inevita fills us with shame, for we know that we in the imitation of Christ and God. This is glory which again and again brings us to realization of the magnitude of our task a weakness.

IV

These are the days for looking back a looking ahead, for remembrance and ho Shepherds of Christ's flock; these are the d for meditating about your commission.

Shepherds . . . In the Old Testament, G shared the title "shepherd" with Moses, Dav and the Messiah. Yet side by side with t image of the good shepherds appears the d quieting image of the unfaithful shephe who do not tend the sheep and devour t lambs. But woe to the negligent or evil she herds "who destroy and scatter the sheep."

In this hour the risen Lord is confronti you and pleading for the threefold word repentant love, because in forgiveness and lo he wants to commission you individually wi the threefold command: "feed my lamb "tend my sheep," and "feed my sheep."

HARRY TRUST (1883-1960)

President Emeritus Harry Trust died unexpectedly on May 3, 1960 in Pittsfield, Massachusetts. Two memorial services were held in his honor: one at the Church on the Hill, Lenox, Mass., which he had served; the other at All Souls Church, Bangor, following a Committal Service at Sunset, Deer Isle, at which Professor Emeritus Charles Gordon Cumming officiated.

Born in Ivybridge, Devonshire, England; graduate of Bangor Theological Seminary, '13; Bowdoin College, B.A., 1916; D.D., 1934; University of Maine, Litt.D., 1934; secretary with the British Colonial Missionary Society in London; left England in 1910; became a naturalized citizen of the United States in 1916; ordained to the Congregational ministry at Sandy Point in 1914; pastorates, Veazie, Sandy Point, Stockton Springs, Sunset, Deer Isle, Winthrop, Biddeford, Springfield, Ohio, Mansfield, Ohio, Pittsfield and Lenox, Mass.; president, Bangor Theological Seminary, 1933-52; president emeritus, 1952-60; Fogg Professor of Sacred Rhetoric and Oratory, Bangor Theological Seminary, 1933-52; president, Bangor Executives' Club, Community Chest, Katahdin Council, Inc., Boy Scouts of America, 1937-39, recipient of Silver Beaver award for distinguished service to the Boy Scouts; member of the National Council of the Boy Scouts of America, Vice-President of the Bangor Y.M.C.A.; member State Y.M.C.A. Committee, and of the National Council of the Y.M.C.A.; president of the Bangor Rotary Club, Governor Rotary International, District 193 (1940-41); moderator of the Congregational Christian Conference of Ohio, 1932-33; Chairman of the Ohio Pastor's State Convention, 1933-34; member of the Executive Committee of the American Association of Theological Schools; member of the American Schools of Oriental Research, Interseminary Commission for Training for the Rural Ministry, Interdenominational Commission of Maine, the General Council of the Congregational Christian Churches and of the Commission on Evangelism and Devotional Life; married Lilllan E. Knowlton, 1917; two sons, Harry Knowlton Trust (deceased), and Thomas Warren Trust of Saxonville, Mass.; two granddaughters; two sisters, Miss Alice Trust of Lenox, Mass. and Miss Rose Trust of England; and a brother, Herbert Trust of England.

THE REVEREND HARRY TRUST

By Frederick M. Meek

In this Church on the Hill we gather for these last offices of faith and of love for Harry Trust. As we do so, we remember and we affirm. As we remember we turn in upon ourselves and the memories of the years pass by in grateful, sorrowing review. As we affirm we are drawn out by ourselves, for we are affirming in this hour our faith in the God and Father of us all (whether we be "here" or "there") made known unto us by Jesus Christ our Lord.

As we remember I would share with you some of my own experiences with Harry Trust.

After I had been called to my first parish—it was in the state of Maine—I began to hear mentioned the name of a man who had been my predecessor fifteen or eighteen years previously. The people spoke kindly and appreciatively of him and of his wife. Families would recall with deep gratitude his pastoral services in hours of need and sorrow and his happy relationships with them over the years. And as a beginning minister I wanted to meet this man who had done so much for the people and the church in Biddeford for it was amid the fruit of his labors that I was living.

I had been in that community three years. On a fall day the doorbell rang. I answered. A pleasant-faced stranger stood there. "Are you Mr. Meek? I'm Harry Trust." And there with that simple introduction was the man about whom I had heard so much. He had come back to Maine to be the President of Bangor Theological Seminary. We talked about

many people and about many things. And before he left he said that soon All Souls Church in Bangor would be looking for a minister. Next May I became minister in that church. I received members of his family into its fellowship. He was frequently in the pew. We were guests many times in his home, and he and his wife in ours, in one of the choicest circle of friendships that I have ever known. We worked together in community affairs. As a friend I shared with him in his joys and in his sorrows. We talked together about his retirement before he came to this lovely community.

He was my friend. I say that with pride and with satisfaction. In this church where he ministered in his retirement we gather here, all of us as the Christian friends of Harry Trust. And the fact that together we were and are Christian friends, makes all the difference.

Harry Trust loved two countries, the England of his birth—a national mother, and the United States of his adopted choice—a national wife. And it was evident that he loved them both deeply. Our land is in essence the mingling of peoples from many nations. Harry Trust made his not inconsiderable gift to this country through his deep patriotic loyalty that was first nourished by the best characteristics of the England of his birth.

When Harry Trust went to Bangor Seminary it needed the kind of person that he was. Some of the so-called "professionals" in the field could have been called, and it could have been the end of the Seminary. Harry Trust held it together in a difficult time. He gave it a more accepted status in the regard of the people the city whose name the Seminary bears as became an active part of the community's li He recognized the Seminary's needs, he help to create the atmosphere out of which toda progress has come. And in several instan because of Harry Trust's friendship, benefa tions have in this day come to the institut that he loved.

There was never a more interested and c voted member of Rotary International than H As District Governor and club member he f filled its best traditions.

He was a minister because of choice th rooted in deep Christian conviction. He e joyed the ministry. He did a multitude of dee of Christian kindness which live on in the liv of a multitude of people. And in many plac people who hear of Harry Trust's passing, w pause and take time to remember, to rememb how he shared life with them and as their mi ister brought comfort, blessing, understandin and the assurances of the Christian faith.

Always we come back to the man himse Humble, loyal, sacrificial in ways that only H Lord knew, warmhearted, friendly, concern for people, far more courageous under adve ity than many a Congressional Medal wear a devoted father and husband, a good minist of Jesus Christ as this community and th Church know. The life of this unassumin friendly man, this devoted Christan will ha much to say to everyone of us, as the days pa and his memory and influence linger on. . .

A MEMORIAL ADDRESS

By Frederick W. Whittaker

Two portraits hang upon the wall in my Seminary campus study. One is of Jesus Christ, the other of Harry Trust. Today we have met in the name of one to remember and honor the other. It is altogether right and good that these two names should be upon our lips and in our hearts this day, for we praise Harry Trust first of all as a follower and disciple of Jesus Christ. Many times in recent years the impact of these two portraits has been fe across my desk. The spiritual influence the President Emeritus has often guided Sem nary affairs, although he himself was ma miles away. No less shall this be true in yea to come; in fact, his power shall increase f he dwells now in the nearer presence of h own Lord and Saviour.

The God and Father of Jesus Christ was ar

the God and Father of Harry Trust. In he warmth and glow of this faith may we ho gather here find courage and inspiration. "Faith" was the key word in Harry Trust's eology and the chief source of strength for is Christian witness. Listen to these excerpts rom his last major public utterance at Bangor minary on the occasion of the opening adress in September, 1958. Speaking on "The hristian Ministry and Tomorrow," he said: "Although our real faith may not be expressed n words it is the basis upon which we live . . . t every level of life it is faith of one kind or nother that comes first . . . Where there is a ynamic faith, man is capable of molding life ccording to his will . . . You, my fellow students, as you enter the Christian ministry, must ave faith. It is a tremendous spiritual force . . . You must follow your faith, no matter where it will lead you . . ."

Harry Trust had faith in the God revealed by Jesus Christ. He clearly heard and gladly received the gospel proclaimed by St. John: "For God so loved the world that He gave his only Son that whoever believes in him should not perish but have eternal life." He preached this good news throughout a lifetime of devotion to the Christian "cause"—a word he often used. Inspired by this cause he led a generation of men by precept and example to a more abundant earthly life and to a firm expectation of greater glory yet to come. When personal tragedy was his lot, in the early death of a beloved wife and the untimely passing of a brilliant young son, his trust in God grew stronger still. He knew then, as he knows now, that "death is swallowed up in victory."

Harry Trust had faith in the church of Jesus Christ. It impelled him to leave his native England in search of a theological and liberal arts education. Although we of the Seminary family esteem him most highly as our president, it may well be that his testimony and work as a parish minister was of equal significance in his distinguished career. Multitudes of church people, young and old, have been blessed by his preaching and his pastoral care in many parts of Maine, in two Ohio communities, and in a lovely Berkshire town of western Massachusetts. The six years spent in his retiring years as minister of the Church on the Hill in Lenox were the fitting culmination of one man's labor as a servant of the Lord. From the spoken and written words of those who knew him there it is apparent that his administrative skill in strengthening a local church and his power to make the gospel real in the hearts of men were vital to the end. In this may we see the hand of God!

Harry Trust had faith in Bangor Theological Seminary. This is the school which opened for him—as it has for countless others—the doorway to the Christian ministry. No man has been more devoted than he to the "school of the prophets," as he so fondly called his *alma mater*. No man could have toiled more diligently to perfect its educational program, to sustain its physical plant, and to broaden its impact as an instrument of Christianity. He designed and established the Seminary's worshipful sanctuary, he brought to fruition the "Bangor plan" now uniquely famous for its preparation of mature men for the ministry, and he laid the financial, academic, and spiritual foundations upon which the present development plans of the school are being built. There are no words I can say which will so well express his love for the Seminary as these he spoke to me one memorable day: "I charge you to remember always that your first loyalty, after that due to God and to Jesus Christ our Lord, is to the Seminary as long as you shall continue to serve it."

Harry Trust had faith in his fellowmen. Acknowledgment of this fact may be our greatest tribute to him. His doctrine of man was a positive one. He believed in the power of Christian man, under the guidance of God, to overcome personal sin and corporate evil. He told the faculty and students at the Seminary not long ago that "men go to church . . . to receive counsel from a man of God concerning the problems of the moral life and their obligations to their neighbors and the world at large." This was his "conclusion and faith," he said, at the end of forty-eight years of preaching the Gospel of Jesus Christ: He counted himself among those whom he described as "definitely dedicated to advancing

the Kingdom of God on earth." And with this commitment he gave himself unselfishly to such community activities as the Rotary Club, the Boy Scouts, and the Y.M.C.A. The Kingdom of God for him was not restricted to one denomination or to Protestants as a group; thus he was held in highest respect by his Roman Catholic brethren and by his friends of the Jewish tradition.

Yes, Harry Trust was a man of great and abiding faith. And each one of us has been blessed, in some way large or small, by the gracious life we commemorate in this holy hour. May we now in meditation think quietly about the particularly divine revelation made known to us personally by him. He was a devoted husband, a compassionate brother, a loving father, and a proud grandfather. Others knew him as a kindly colleague, a talented professor, a prophetic preacher, a comforting pastor, a consecrated churchman, and a patriotic citizen. In each and every facet of his ministry he was to all a friend and Christian. Thus with one accord we praise the Creator and Sustainer of his life and ours.

This moment is one I shall not know again. I cannot let it pass without disclosing glimpse of the way my own life has been e riched by the affection and inspiration giv me by Harry Trust. It was he who encourag me to leave the business world and enter Ba gor Seminary. He blessed the marriage bon on my wedding day. He traveled half the wid of the state and back to preside at my fi communion service as a student-pastor. H prayed for me at the climactic time of ordin tion. It was his wish and plan that I retu to the Seminary as a teacher and eventual to be his successor in the presidency. He wro to me eight years ago: "God bless you, gui you, and keep you steadfast. I am happy turning over the cause to you."

And so "the cause" for which Harry Tru lived and died goes on! His cause and ou is the Kingdom of God on earth as it is heaven. As I return to my campus study tw portraits will still hang upon the wall. One of the Master, the other of his disciple. Bo have lived and died, and live again, under t providence of God. May their spirits be you, as they will be for me, an everlastin source of faith and joy, grace and peace.

PRAYER

By Mervin M. Deems

Almighty God, we entrust all who are dear to us to thy never failing care and love for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for.

O God, we give thee thanks for all those who have walked in thy light, depended upon thy promises and who now serve thee in the Church Triumphant: and in this service we give thanks to thee for our friend and loved one, Harry Trust: for his delight in sharing thy handiwork in gardens; for his joy in his home and his pride in his family; for his wide humanity which made him friend to many in this community; for his selflessness which made him servant to the Seminary family; for his instant sympathy and deep understanding which ministered to those in desperate need; for the sunniness of his faith which helped to dispel the clouds of doubt and discouragemen for his unswerving confidence which in ba times saw better days ahead;

Now we give thee thanks for the blesse assurance not only that Jesus is ours but th we are his; that as in Adam all died, so Christ shall all be made alive; that eve here and now something begins and continu which death cannot touch for thou hast s eternity in our hearts. So, for the ties th bind and cannot be broken; for the fellowsh of kindred minds, like to that above, which t passing years only strengthen; for the certa nearness of thyself given to us through othe which grows in time: we give thee thanks,— thou who brought again from the dead o Lord Jesus Christ, that great shepherd of t sheep, who are always the sheep of thy han —Amen.

MINUTE OF THE BOARD OF TRUSTEES

(Read by the Reverend Clarence W. Fuller, Chairman)

Harry Trust, born 1883, deceased 1960, President, Bangor Theological Seminary, 1933-1952, President Emeritus, 1952-1960.

A Congregationalist, he began his full time service for the Kingdom of God in the British Colonial Missionary Society before he decided for the ministry. Once decided, courage and commitment brought him from England, for which he had an unceasing love, to America, which he learned to love equally, and to serve as a citizen during the greater part of his adult life. The Bangor Plan had offered him an open door to an education for the ministry, as it had others before from across the sea. Graduating from the Seminary in 1913, and from Bowdoin College, whose son he was proud to be, in 1916, he served churches in Maine and Ohio, and along with them bore his Christian witness through many channels, religious and secular. In 1933 he accepted the invitation of the Trustees to become the first alumni President of the Seminary, grateful for what it had done for him, and determined that the opportunity typified in his life should be repeated indefinitely in others. No resolution can comprehend the significance of his presidency. Inheriting from his distinguished predecessors a school of academic excellence which had been narrowly saved from financial collapse, he received it in one of the worst economic periods in the country's history. None excelled him in faith in its purposes, in work for its preservation and improvement, in devotion to those who became associated with it. Devotion, displayed not only in dedication but also in warmth of personality and friendly understanding, is perhaps the quality most associated with him by students, alumni, and associates. Giving of himself with wonderful fidelity to the school, he also honored it with far-flung service in church, fraternal organization and youth agencies, believing that such service, while worthy in itself, would reflect in glory to the school, a belief which has been justified in practical ways. Retiring from the presidency after nineteen years and returning to the parish ministry, where he was distinguished as a "beloved pastor," he continued to make known his love for the Seminary. The Trustees cannot fully measure his worth to the school, but for his devotion to its purposes, for maintaining it through a difficult time and preparing it for the future, for the credit he brought to it in many ways, they are eternally grateful to this consecrated servant of Jesus Christ who was their former colleague, chairman and friend.

RESOLUTION OF PENOBSCOT ASSOCIATION

Since, under the Providence of God, the Reverend Doctor Harry Trust, President-Emeritus of Bangor Theological Seminary and former ministerial member of this Association has been called to his eternal home and to new service in the City of God;

Therefore, we in Association gathered desire to give humble and hearty thanks to Almighty God who has vouchsafed the presence and ministry of Harry Trust among us; we commemorate his unselfish service; his breadth of Christian interests; and his magnanimity of spirit;

We further resolve that a copy of this resolution be spread upon the Minutes of the Association and that copies be given to Bangor Theological Seminary, the press, to the *United Church Herald,* to Miss Alice Trust, sister of Dr. Trust, and to Thomas Trust, his son.

The Story of Israel

A Review Article

By James Muilenburg

(Dr. Muilenburg, Davenport Professor of Hebrew and the Cognate Languages in Union Theological Seminary, New York City, recently gave the Francis B. Denio Lectures on the Bible at Convocation. The book he reviews, The Story of Israel, *is by Doctor Stephen Szikszai, George A. Gordon Professor of Old Testament Language and Literature, Bangor Theological Seminary, and may be obtained from The Westminster Press.)*

IT is more difficult to give a short speech than a long one, and by the same token, I suppose, it is easier to write a long book on such a subject as the history of ancient Israel than to prepare a summary or condensation of it. In this book, the third volume in the *Westminster Guides to the Bible,* under the editorship of Professor Edwin M. Good, Dr. Szikszai has undertaken a task which would daunt most scholars. How is one to say what must be said in so short a space as a hundred pages without merely repeating what everyone is supposed to know and what others have already said in other works? How is one to tell the story in such a way that it will be fresh, interesting, and new? How can one take account of all that modern scholarship has recovered from Israel's past in recent decades? There are other questions which the historian must face. It is the singular merit of Dr. Szikszai's book that he is aware of these matters and yet has succeeded in an exceptional degree.

The period is from Joshua to Alexander the Great, from the Conquest of Palestine to the beginning of the Greek period. No religion in the world has preserved an historical account over so long a time, and, it must be confessed, there are gaps in Israel's history also, notably the Persian age, of which Dr. Szikszai is also acutely aware. What is more, Israel was an historical people in a unique sense, for its God was One who revealed himself in the events of history. This is why the story of Israel has such special importance for us all. Dr. Szikszai's explanation of what it means to say, that God is the Lord of history (p. 12), is superbly done. It is exactly right. Similarly, his interpretation of the meaning of election, a matter which often troubles laymen and even theologians, is what I myself would wish to say, and that means of course that I approve! What was it that Israel was a chosen people? Dr. Szikszai gives an answer that should dispel many a misunderstanding.

It would be relatively simple to prepare a sketch of the political history of Israel without attempting to take account of the faith that throbs and pulsates throughout the Old Testament. Dr. Szikszai has been unwilling to solve the problem of writing Israel's history so easily. He writes objectively, so far as that is possible, and employs his sources critically. He calls a legend a *legend*; he points out where the narrators were mistaken; he points out contradictions and discrepancies. He will not forfeit the task of being a critical historian. Yet throughout the book he listens to the witnesses of the men of faith who told of their election-covenant past.

An especially valuable feature of this little book is that it makes ample use of the contributions of archaeology to the history of Israel. Not only the Tell el Amarna tablets, the Ugaritic inscriptions, or the Merneptah stele are mentioned, but also many other less well-known documents. What is more, these records help the writer to understand many an obscure place in the Biblical records: e.g. the bull images at Bethel and Dan. The period of the Conquest, a thorny trail for any historian, is treated with discernment; one is grateful that the author has not been swayed by the winds of passing theories.

I spoke of the difficulty of producing a work that is new and fresh. With all appreciation

or what Dr. Szikszai has done in this book, nothing is more gratifying than his vivid style, his illuminating and telling way of saying what others have tried to say before. One could cite a score of illustrations. "The invention of writing gave wings to the human spirit" (p. 16). Again, we are given an intelligible explanation of who the judges really were and who they were not. The short account of Second Isaiah succeeds in striking at the heart of the prophet's message.

The book is without pretense. It is simply written, but there is a light that glows throughout. One hopes that it will be widely read, deeply pondered, and inwardly digested. One hopes, too, that the competent and gifted author will not allow his pen to lie idle. We need writing like this, for the Church needs to understand more about the sources of its life and about the body of writings which it confesses to be the Word of God.

Meeting The Test

A Review Article

By Roy Pearson

(Dr. Pearson, Dean of Andover Newton Theological School, delivered the Seminary's Commencement Address in 1958. He reviews Meeting the Test *by Professor Walter L. Cook, Harry Trust Professor of Preaching and Pastoral Relations and Director of Field Work, Bangor Theological Seminary. The book may be obtained from Abingdon Press.)*

THIS is a book of 112 pages containing 44 meditations for teen-agers. It is divided into six sections carrying the following titles: "Thinking Straight," "Aiming High," "Living Right," "Doing Justly," "Keeping Happy," "Standing Fast." Each section is introduced by a passage of Scripture and each meditation by a portion of the passage. The meditations conclude with two or three sentences of prayer. Among the titles of the meditations are such topics as these: *How's Your Sense of Justice?; When I Get Sore, Look Out; You Might Start a Revolution;* and *Keep Your Landing Gear in Order.*

Mr. Cook has many qualifications for undertaking the present volume, some of them being his experience with his own two sons, his work as a camp counselor, and his responsibilities as a director of Christian education. Having had the privilege of finding him a classmate in seminary, I know both the vigor and the honesty out of which these meditations have risen, and I covet for any teen-ager the influence of so dependable a guide.

The illustrations are pertinent and memorable. The language is simple without being trite, and sometimes colloquial but never offensive. It is seldom easy for an adult to be sure he understands the teen-age mind, but insofar as I understand it, I am confident that Mr. Cook has met it squarely, probably achieveing his maximum relevance at the level of the early or middle teens. The use of the original Scripture quotations to bind each meditation together gives the book a commendable unity. If I had any reservation about the volume it would probably be related to the telegraphic brevity of the prayers. Is not the time of meditation also the time for more than staccato affirmations or petitions? Can we really *pray* in two or three sentences? However, this is less a criticism of Mr. Cook's book than of the conventional pattern of devotional treatises or of the insistence of publishers that no one wants to pray for more than ten seconds.

The book can be a useful tool, and it merits the attention of the teen-agers for whom it is written.

SEMINARY NEWS

TRUSTEES' MEETING

The annual meeting of the Seminary's Board of Trustees was held in the Moulton Library on Monday, June 6th, with eighteen members present. The Board adopted a budget of $183,670. Plans were approved for the renovation of the Chapel building at an estimated cost of $75,000. This will involve the establishment of a new and larger sanctuary on the first floor, the building of additional classrooms on the second floor, the construction of a new central stairway, and the installation of a sprinkler system. Provision was made in the budget for the addition of a part-time faculty member in the related fields of psychology, counselling, and clinical training. A formal bequest program will be inaugurated as a part of the Seminary's 150th Development Program. The Reverend Clarence W. Fuller of Melrose, Massachusetts, was again elected chairman of the Board. Also re-elected were the Reverend Cornelius E. Clark, secretary, and Mr. Charles F. Bragg, 2nd, treasurer.

SEMI-ANNUAL MEETING OF THE ALUMNI

Alumni of the Seminary met in semi-annual session on June 7th in the Chapel building. The Reverend N. Wesley Haynes, vice-president, of Montclair, New Jersey, presided over the business session. Several members of the graduating class were present at the meeting and were given an opportunity to speak briefly. Dr. Douglas Horton, former dean of Harvard Divinity School, gave an informal talk to a joint meeting of the alumni with the Bangor-Brewer Ministers Association. This was followed by the traditional alumni luncheon. At the luncheon greetings were brought from the Class of 1920 by the Reverend William G. Kirschbaum, from the Class of 1935 by the Reverend E. Charles Dartnell, and from the Class of 1950 by the Reverend N. Wesley Haynes. The Reverend Robert Campbell, D.D. also spoke briefly for the Class of 1914 as did the Reverend Preston W. Pennell for the Class of 1919.

SEMINARY GRADUATES ITS LARGEST CLASS

Members of the largest graduating class the history of Bangor Seminary receiv Bachelor of Divinity degrees and diplomas the commencement ceremony on June 7 Fourteen men received Bachelor of Divin degrees and eighteen men were awarded t diploma. The degree recipients were:

Robert Eugene Carter, '53, South Wester N. Y.

William Otis Cleary, Jr., '56, Lowell, Mass.

Richard Irving Dale, '57, Portland, Maine

Benjamin Thomas Hammond, '59, Milbrid Maine

Ernest Harold Huntzinger Jr., '58, Topel Kansas (*In absentia*)

Donald Foster Jennings, '60, Brewer, Maine

Norman Alton Levinson, '58, Lubec, Maine

Paul Alan Paskewitz, '60, Yankton, S. D.

Howard Evans Quirk, '57, Ithaca, N. Y. (*absentia*)

Kenneth Ernest Roach, '60, Bournemou England

Glen Ernest Rodgers, '60, Havre de Grace, M

George Dale True, '60, Springfield, Maine

Paul Kenneth Weimer, '60, Flushing, N. Y.

Paul Rudolf Youngholm, '60, Newport, Mai

Diplomas were presented to:

Charles Hodges Benson, Jr., Baltimore, Mar land

George William Broadbent, East Providen R. I.

George Curtis Conklin, Yonkers, N. Y.

David Paul Day, Elkhart, Indiana

Robert Frank Dobson, Norway, Maine

Donald Leslie Elliott, Brooklyn, N. Y.

Walter Richard Evans, Lyndhurst, N. J.
Walter George Hartley, Whitford, Pennsylvania
Richard Wendell Lund, Melrose, Mass.
Lorimer Philip Morrison, Roslindale, Mass.
Robert William Sansoucie, Boston, Mass.
Robert Harvey Sargent, Brooklyn, N. Y.
Bertram Otis Smith, East Hartford, Conn.
David Walter Smith, Wilmington, Mass.
Walter Francis Smith, West Brookfield, Mass.
John Swanson, Walpole, Mass.
Glenn Edward Swope, Newport, Kentucky
Arthur Francis White, North Granby, Conn.

The commencement address entitled "The Angels Preparing to Sound the Trumpets" was given by Dr. Douglas Horton, former dean of the Harvard Divinity School. Dr. Horton's address is published in full on other pages of the *Bulletin*. More than five hundred persons attended the graduation exercises in the Hammond Street Congregational Church. Academic prizes were awarded to the following: Jonathan F. Morris Prize for the Senior Class to Arthur F. White; Jonathan F. Morris Prize for the Middle Class to A. Dean Lundstrom; Jonathan F. Morris Prize for the Junior Class to William J. Kratohvil; and the Seminary Prize to A. Dean Lundstrom. A reception following the service was held in the vestry with Mrs. Andrew Banning and Mrs. Stephen Szikszai serving as hostesses.

DR. ANDREW BANNING AND SEMINARY SENIORS HONORED AT BANQUET

The annual banquet of the Seminary's Christian Association in honor of the Senior Class was held on June 6th at the Oronoka Restaurant in Orono. Dr. Andrew Banning was the special guest of honor and was presented with a desk set by his colleagues on the faculty in recognition of the completion of twenty-five years of service as a member of the teaching staff. Mr. A. Dean Lundstrom, newly elected president of the Christian Association, served as toastmaster. Mrs. Frederick W. Whittaker presented certificates of appreciation to wives of the senior students. Brief addresses of congratulations were made by Dean Mervin M. Deems, President Frederick W. Whittaker, and the Reverend Clarence W. Fuller, chairman of the Board of Trustees.

GIFT FROM CHAPLAIN AND MRS. W. C. FORD

Twenty years ago "Bill" Ford graduated from the Seminary and was given some books signifying the progress he had made in the Seminary. After graduation he entered the chaplaincy where he has served with distinction through the years. In spite of his hospitalization in Japan he and Mrs. Ford sent the Dean a sum of money for books for a senior selected by the faculty. Mr. Walter G. Hartley was chosen and received the award at the Senior Banquet. We thank Chaplain and Mrs. Ford for their thoughtfulness and wish them both Godspeed.

ALUMNI NOTES

(Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary.)

'06—Congratulations to William C. H. Moe on the publication of his autobiography, *Seeing It Through. (Address: Tolland, Conn.)*

'11—George H. Coffin was honored on Sunday evening, June 26th, by the Congregational Church of Westminster West, Vermont, by the appointment as Pastor Emeritus. Mr. Coffin had been pastor of this church for eleven and one-half years. *(Address: Westminster West, Vermont.)*

'15—John E. MacMartin resigned as pastor of the Stockton Universalist Church on May 31st and will retire after 43 years of service from the active ministry. *(Address: 403 North Stockton St., Stockton, Ill.)*

'19—Preston W. Pennell. *(Change of address: R. F. D. #2, Winthrop, Maine.)*

'21—David Nelson Beach, a member of the Seminary's Board of Trustees, has resigned as pastor of the First Church of Christ, New Haven, Conn. (1943-60). Dr. Beach will assume the duties as pastor of the West Dennis Community Church, Massachusetts. *(Address: West Dennis, Mass.)*

'27—Congratulations to W. Frederick Addison who was awarded the degree of Doctor of Divinity by the American International College of Springfield, Mass., in June, and at that time Dr. Addison delivered the Baccalaureate Sermon at the Commencement Exercises. *(Address: 607 Clifton Ave, Newark 4, N. J.)*

ex-'27—Eric W. Bascom Sr., formerly pastor of the Union Church in Hebron and the Community Church in Dorchester, N. H., has recently accepted the position of Assistant Minister of the Grace Methodist Church of Rochester, N. Y. *(Address: 458 Electric Avenue, Rochester, N. Y.)*

'32—G. Rowell Crocker. *(Change of address: 67 Pleasant View, Oakville, Conn.)*

'33—Howard D. Gould. *(Change of address: Base Chapel, Pease AFB, N. H.)*

'35—Congratulations to Ned Burr McKenney who was awarded the degree of Doctor of Divinity by Doane College of Crete, Nebraska on May 30 and who delivered the Baccalaureate Sermon on May 29th to the graduating class. *(Address: 5032 Brentwood, Topeka, Kansas.)*

'36—Orville H. White has resigned his pastorate of the First Congregational Church of Milton, Mass., effective August 31st. Mr. White has been minister of the First Church since 1958. *(Address: Milton, Mass.)*

'37—Kenneth Brookes, formerly minister of the Congregational Church in Westboro Mass., (1951-60) has accepted a call as minister of the South Parish Congregational Church of Augusta, Maine. *(Address: South Parish Congregational Church, Augusta, Maine.)*

'38—John A. S. Graichen. *(Change of address: Daley Road, Coventry, Conn.)*

'43—Maldwyn V. Parry, formerly Minister of Christian Education of the Florida Congregational Conference, 1957-59, has resigned and entered the business field. *(Address: P. O. Box 1056, Avon Park, Fla.)*

'48—Delbert L. Achuff, Jr., formerly associate minister of the First Congregational Church of Washington, D. C., 1957-60, has accepted a call as minister of a new church at West Billings, Montana. *(Address: West Billings, Mont.)*

'48—Everett I. Campbell served as Seminary chaplain on March 22nd. *(Address: 4750 Centre Ave., Apt. 65, Pittsburgh, Pa.)*

'48—Lowell W. Milliken, formerly pastor of the First Congregational Church of Fairport Harbor, Ohio, is presently serving as interim pastor of the Federated Church of Gustavus, Ohio. *(Address: Federated Church, Gustavus, Ohio.)*

'49—Mary C. Clapp. *(Change of address: 4 Chestnut St., Randolph, Vt.)*

ex-'52—Edwin C. Burlingame has resigned his pastorate at Oakwood Heights, Long Island, New York. *(Address: 547 Falcon Ave., Staten Island 6, N. Y.)*

'53—Peter G. Gowing has resigned his pastorate of the First Congregational Church of North Berwick. Mr. Gowing was awarded the Th.D. degree from Boston University in June and in September he will travel to the island of Negros in the Philippines where he will assume the responsibility

of a Professor of Theology in the College of Theology, Silliman University under the American Board. *(Address after September: College of Theology, Silliman University, Dumangete, Negros, Philippines.)*

'54—Werner E. Eichel. *(Change of address: Gladbeck, Westfalen, Berkenstockstr. 18, Germany.)*

'54—Gordon I. Heriot has accepted the pastorates of the Congregational Churches of Lakeland and Cottage Grove, Minnesota. Mr. Heriot was formerly minister of the Congregational Church of Ada, Minn., 1958-60. *(Address: Lakeland, Minn.)*

'55—Herbert B. Cousins, minister of the Central Universalist Church in Yarmouth, Maine, is now serving also as the minister of the Congregational Church of South Freeport, Maine. *(Address: 148 Main Street, Yarmouth, Maine.)*

'57—Richard I. Dale was awarded the B.A. degree from Bowdoin College in June. *(Address: 804 Stevens Avenue, Portland, Maine.)*

'57—Dedication services were held for the new church building of the First Congregational Church of Ithaca, N. Y., on May 13, 14, and 15 under the direction of the pastor, the Reverend Howard E. Quirk. A musical program with an open house following the service was given on Friday evening; the Dedication Banquet was held on Saturday evening; and the Service of Dedication was held on Sunday morning. *(Address: 413 E. Buffalo St., Ithaca, N. Y.)*

'58—Donald W. Goodwin has resigned his pastorates of the Congregational Churches of Lovell and Center Lovell, Maine, effective Sept. 1st., and will study at Brown University. *(Address: Center Lovell, Maine, until Sept. 1st.)*

'58—Ernest H. Huntzinger, Jr. was awarded the B.A. degree from Washburn University of Topeka in June. *(Address: 1161 Warren Ave., Topeka, Kansas.)*

'58—Norman A. Levinson was awarded the B.S. degree from Washington State Teachers College in June. *(Address: Lubec, Maine.)*

'59—Benjamin T. Hammond was awarded the B.A. degree from the University of Maine in June. *(Address: Milbridge, Maine.)*

'60—Charles H. Benson, Jr. has been appointed by Bishop Lord as the minister of the Methodist Church of Richmond, Maine. *(Address: Methodist Parsonage, Richmond, Maine.)*

'60—George W. Broadbent is enrolled at Farmington State Teachers College for the fall semester. *(Address: Milo, Maine.)*

'60—Walter R. Evans has accepted a call as minister of the Brick Presbyterian Church of Osbornville, N. J. *(Address: 1111 Drum Point Road, Osbornville N. J.)*

'60—Walter G. Hartley was appointed by Bishop Lord as minister of the Solon Federated and Madison Methodist Churches. *(Address: Solon, Maine.)*

ex-'60—Paul R. Hoffman. *(Change of address: 213 E. Market St., Iowa City, Iowa.)*

'60—Donald F. Jennings has accepted a call as minister of the Foreside Community Church of Falmouth, Maine. *(Address: State Road 88, Falmouth-Cumberland Foreside, Falmouth, Maine.)*

'60—Richard W. Lund has assumed the pastorate of the Congregational Church of North Abington, Mass. *(Address: 39 North Avenue, North Abington, Mass.)*

'60—Kenneth E. Roach has accepted a call as minister of the Bethesda Congregational Church of Utica, New York, effective the first of September. *(Address: Sherman Mills, Maine, until Sept. 1st.)*

'60—Robert W. Sansoucie is enrolled at Williams College for the fall semester and has accepted the pastorate of the Congregational Church of West Stockbridge, Mass. *(Address: West Stockbridge, Mass.)*

'60—Glenn E. Swope has accepted a call as minister of the First Congregational Church of Fairport Harbor, Ohio. *(Address: 201 Eagle Street, Fairport Harbor, Ohio.)*

'60—Arthur F. White will continue his college studies at Yale University this fall. *(Summer address: Blue Hill, Maine.)*

BIRTHS

Our congratulations to:

'54—Barbara and David Wigley on the birth of a daughter, Margaret Esther, on May 9, 1960. *(Address: 7 Church St., Belfast, Maine.)*

'58—Gretchen and Bill Choate on the birth of a son, William S. Choate, Jr., on December 16, 1959. *(Address: Newport, Maine.)*

ORDINATIONS

'48—Everett I. Campbell, Ph.D. was ordained to the Sacred Order of Deacons of the Episcopal Church in Christ Episcopal Church, Pittsburgh, Pa., on Saturday morning, May 21, 1960. Those participating included Rev. Robert B. Muhl, Rev. William Lewis, Rev. Donald E. Veale, Rev. Frederick Hurd, Dr. William S. Thomas, and Dr. Oliver R. Floyd. A luncheon and reception honoring Dr. Campbell was held immediately following the service. *(Address: 4750 Centre Ave., Apt. 65, Pittsburgh 13, Pa.)*

'58—Norman A. Levinson was ordained to the Christian ministry in the Congregational-Christian Church of Lubec, Maine, on Monday evening, May 9, 1960. The order of worship follows: Call to Worship, Dr. Cornelius E. Clark, '22, Minister of the Congregational-Christian Conference of Maine; Invocation, Lord's Prayer, and Scripture Reading, Rev. Charles H. Hall, '59; Sermon, Dr. Marion J. Bradshaw, Professor Emeritus, Bangor Theological Seminary; Moderator's Statement, Rev. Clayton E. Richard; Charge to the Congregation, Mr. Stockford; Charge to the Candidate, Rev. Herbert L. Wass; Ordination Prayer, Rev. William R. Riddiough, '26; Scribe's Report, Mrs. Arlene Dinsmore; Declaration of the Moderator, Mr. Richard; Right Hand of Fellowship, Dr. Carl F. Schultz; Benediction, Mr. Levinson. *(Address: Lubec, Maine.)*

'59—Charles H. Hall was ordained to the Christian ministry in the Congregational-Christian Church of East Machias, Maine, on Sunday evening, May 1, 1960. The order of worship follows: Call to Worship, Rev. Clayton E. Richard; Invocation and Lord's Prayer, Rev. Royce N. Coan, ex-'58; Scripture Reading, Rev. Norman A. Levinson, '58; Sermon, Rev. Walter L. Cook, Director of Student Field Work, Bangor Theological Seminary; Moderator's Statement, Mr. Richard; Charge to the Candidate, Rev. Joseph J. Russell; Ordination Prayer, Rev. William R. Riddiough, '26; Scribe's Report, Mrs. Arlene Dinsmore; Declaration of the Moderator, Mr. Richard; Right Hand of Fellowship, Rev. Herbert L. Wass; Benediction, Mr. Hall. A supper was served to the guests preceding the service. *(Address: Machiasport, Maine.)*

'60—Paul Weimer was ordained to the Christian ministry in the Tremont Congregational Church, McKinley, Maine, on Sunday afternoon, June 19, 1960. The order of worship follows: Words of Praise, Invocation, and Lord's Prayer, Dr. Stephen Szikszai, George A. Gordon Professor of Old Testament Language and Literature, Bangor Seminary; Scripture Reading, Mr. Arthur F. White, '60; Sermon, Dean Mervin M. Deems of Bangor Seminary; Statement of the Ordaining Council, Moderator; Vows of Ordination, Rev. John G. Manter; Prayer of Ordination, Rev. Ronald A. Mosley; Laying on of Hands, the participating ministers; Charge to Minister, Rev. George S. Bovill, '54; Charge to Congregation, Rev. William Mitchell; Right Hand of Fellowship, Dr. Cornelius E. Clark, '22, Minister of the Congregational-Christian Conference of Maine; Benediction, Mr. Weimer. A reception was held following the service in the Dix Vestry at West Tremont. *(Address: McKinley, Maine.)*

OBITUARIES

ex-'00—Reverend Richard Peters was born in Camborne, Cornwall, England, on Jan. 16, 1873. He attended Bangor Theological Seminary 1897-99 and Yale, 1900. He received special instruction at the Episcopal Theological School in Cambridge from 1927-28. He was ordained to the Congregational ministry at East Providence, R. I., on June 29, 1900 and to the Protestant Episcopal ministry on May 17, 1928. He held the following Congregational pastorates: E. Providence, R. I., 1900-01; Binghamton, N. Y., 1901-03; Baldwinsville, Mass., 1903-08; Chicopee, 1908-13; Hopedale, 1913-18; Manchester, Conn., 1918-22; and Lowell, Mass., 1922-27. He served as Rector to the following Protestant Epicopal Churches: Amesbury, Mass., 1927-33; Lawrence, Mass., 1933-35; and New Bedford, Mass., 1935-55. He

retired from the active ministry in 1955 and resided at New Bedford, Mass. He died at St. Lukes Hospital, New Bedford, on March 20th.

He is survived by his wife, Mrs. Vesta Morrison Peters; a son, R. Gordon Peters of Southington, Conn., and a grandson. Funeral services were held at St. Paul's Cathedral, Boston, on March 23, 1960, and a communion service in thanksgiving for Mr. Peters' ministry was held March 24th at St. Andrew's Episcopal Church, New Bedford, Mass.

'11—Reverend Walter Alphonso Smith was born in Warren, Maine, on Oct. 29, 1881. He was ordained to the Methodist ministry at Bucksport, Maine, on April 27, 1913. He held the following pastorates: Cutler, 1905-06; North and South Brooksville and Cape Rosier, 1906-07; North and East Bucksport, 1907-08; Sebec, Bowerbank and Barnard, 1908-10; Carmel, 1910-14; Bucksport, 1920-23; Fryeburg, 1923-27; Cape Porpoise, 1927-28; Conway, N. H. 1929-34; Danforth, 1935-36; West Paris, 1937-38; South Paris, 1939-40; Stonington, 1941; Friendship, 1942-43. He served as teacher at South Brooksville in 1907; superintendent of schools at Sebec, 1909-10; and was in business in Carmel, 1913-14; and Bucksport, 1915-23. He was on sabbatical leave 1944-45 and retired in 1946. He was a resident of St. Petersburg, Florida, at the time of his death on April 21, 1960. He is survived by his daughter, Mrs. Ada Pearl, a granddaughter, and two great-grandchildren, all of St. Petersburg, Florida. Funeral services were held at the Euclid Methodist Church, St. Petersburg, with the Reverend Wilfred Burch officiating.

Marvin Ropes of Brewer died April 13, 1960 in a hospital at Brewer, Maine. Mr. Ropes was the son of the Reverend Charles Joseph Hardy Ropes, D.D., who was Professor of New Testament Language and Literature at Bangor Theological Seminary from 1882-1908 and was the Seminary librarian 1908-15. Mr. Ropes was born in Bangor on Oct. 15, 1881 and had been a resident of Brewer for the past fourteen years. He is survived by two sisters, Mrs. Margaret Boyer of Oracle, Ariz., and Mrs. Alice Kellogg of Forest Grove, Oregon; a brother, John F. of Brewer; and four nieces. Funeral services were held at the Clark-Mitchell Funeral Home, Brewer, on April 15th.

THE SEMINARY OPENS ITS 145TH YEAR

SEPTEMBER 20, 1960

September 20, 21—Orientation Days for entering students.

September 21, 8:00 p. m.—Opening worship service. Address by Professor Andrew Banning.

BOOK REVIEWS

The Hinge of History

By Carl Michalson. Scribner's, 1959. 256 pp. $3.95.

This is an exciting book, even if one cannot hold to the entire thesis. The writing is clear and vivid and the approach to the historical problem is fresh. Professor Michalson reveals his familiarity with existential and historical material. The Introduction deals with the dimensions of history in which the historical problem is approached from various points of view. Part I presents Existential history culminating in "History in God's Absence". Part II deals with Eschatological history which is assumed as answer to Existential philosophy. It is this section of the book which may cause disagreement. Granted that the Event, as John Knox and so many others have called it, is related to if it does not actually obliterate other history and granted also that such Event emphasizes eschatology. Jesus Christ *is* the hinge of history, certainly for the Christian. Yet, this cannot mean that world history is unimportant, especially to the Christian, nor can it impose upon us an eschatology which is unreal to our world. To be sure there is an outer (world) history and an inner history (to which the Christian gives himself) but neither may be neglected. Surely ministers ought to know this important book, whose subtitle reads "An Existential Approach to the Christian Faith."

Mervin M. Deems

Dean
Bangor Theological Seminary

The Atonement and the Sacraments

By Robert S. Paul. Abingdon, 1960. 396 pp. $6.50.

This is an ambitious book which deserves a more extensive review that can be given here for it fully justifies the effort in preparation and in reading. The author, Waldo Professor of Church History at Hartford Theological Seminary, traces the major theories and "images" of the Atonement through the history of Christian doctrine. He begins with the Church Fathers, and concludes with the modern emphases and contributions of such theologians as Forsyth, Baillie, Aulen and Brunner. The result is a very able survey in which one of the author's contentions seems to be confirmed, namely that Christian doctrine is a unity, in which none of the doctrine can stand without the contributions of the others. Together the theories and images formulated in different historical contexts, explore the basic truth that the Atonement is primarily an Act of God. The author holds that for the Catholic tradition this is centered in the Incarnation leading to the Cross, whereas the Protestant finds the focus in the Cross as the basic meaning of God's redemptive action.

A unique feature of this study is indicated in the title, namely that the author directs his review of the theories of the Atonement so as to lead into an understanding of the Sacraments of Baptism and Eucharist. Drawing on such themes from the previous study as the Satisfaction theory. Christ as our Representative, and the solidarity of the human race, he unfolds his interpretation of the Eucharist. For, he maintains, if it is true that the heart of the Antonement is God's act, then this can best be expressed in a sacrament, in which Christ not only is offered *to* us, but may also be *in* us. Then there may be real meaning to the phrase that "ye shall be as gods".

Andrew Banning

Professor of Christian Theology
Bangor Theological Seminary

Authority in Protestant Theology

By Robert Clyde Johnson. Westminster, 1959. 224 pp. $4.50.

This study of the meaning of authority in Protestant theology follows through a saying of Kierkegaard, that when one wants to sew a garment, he needs to use a thread with a knot in it. The author holds that some presuppositions of authority are implicit in every theology, modern as well as ancient, and that it is time to review what the nature of this authority is. Beginning with Luther and Calvin, he leads his study into the contemporary "contextual" and "confessional" approaches.

The nature of authority tends to become somewhat peripheral as the author proceeds. It is, of course, a complex idea. Dr. Johnson

as to introduce such correlative ideas as "criterion," "norm," and "discrimen." But in the course of his development he gives an excellent "apologia" for both Luther and Calvin. His summaries of the positions of P. T. Forsyth, Tillich, and Karl Barth are very able, and his brief statement of the core of Kierkegaard's emphasis on "subjectivity" is the best I have encountered. This is also the best introduction to Karl Barth for those who do not read him frequently, or have some difficulty understanding him. This book, therefore, concerns itself with much more than the bare theme of "authority," since the idea is bound up with the whole system in which it emerges.

A.B.

The Doctrine of the Trinity

By Cyril C. Richardson. Abingdon, 1958. 159 pp. $3.00.

This is a serious and courageous attempt at a radical reconstruction of the traditional doctrine of the Trinity. Dr. Richardson is convinced that the doctrine of the Trinity has been formulated in terms that are ambiguous and confusing, because it represents an attempt to combine concepts which have different contexts of meaning. Some of these concepts are derived from the Bible with its imagery of a God in action, while others are borrowed from philosophical thought, notably Greek philosophy. Thus the ideas of Father and Son, are combined with concepts of Logos and Spirit. The result is to create false distinctions within the nature of the Godhead.

It is Dr. Richardson's contention that "while it is necessary to make distinctions in the Godhead, these are of various kinds, and do not lend themselves to a neat trinitarian pattern." These distinctions express primarily the contrasts and paradoxes which are essential to the divine nature. Among such paradoxes are those which express God's mystery and absolute power on the one hand, and His activity in revelation and redemption on the other. But the terms of the trinitarian doctrine are inadequate and confusing in expressing this.

There is much in this exposition which is clarifying and provocative. The question remains, however, whether any conception of the Trinity can be based on the author's foundation.

A.B.

Sermons On Questions Children Ask

By Arthur W. Mielke. Thomas Y. Crowell Company, 1960. 245 pp. $3.75.

Here is a book of sermons that is different. As the title suggests the starting point for each sermon is a question which has been asked by a child. Fifteen sermons are addressed to children and each sermon is matched by one to adults. Some of the children's sermons and their adult equivalents: "Did God Make Me Sick Because I Was Naughty?", "God's Way With Men"; "Why Did God Make Flies and Mosquitoes?", "The Problem of Evil"; "Where Has Grandma Gone?", "The Problem of Death."

The author is pastor of the Park Central Presbyterian Church in Syracuse, New York, and is the father of four lively children who ask questions. Probably the majority of the sermons in this volume were triggered by interrogations that were fired at dad over a glass of orange juice at breakfast or during a backyard barbecue. At any rate the sermons seek to answer plausible and searching questions which are asked—in different words—by young and old. The children's sermons are never kittenish or cute. They really try to answer questions in a clear, simple and dignified way. The matching adult sermons deal heroically with problems that have been plaguing Christian people for centuries. Here are clear argument, wealth of illustration, logical structure, and a warmly expressed faith.

Walter L. Cook

Professor of Preaching and Pastoral Relations
Bangor Theological Seminary

Design for Preaching

By H. Grady Davis. Muhlenberg Press, 1958. 307 pp. $4.75.

So many books have been written in the field of homiletics that it might seem impossible to discover a new approach to the subject. Dr. Davis, who is Professor of Functional Theology at Chicago Lutheran Seminary has achieved this. Avoiding the merely novel, he has restated in new terms the basic principles involved in effective preaching. The seminary professor might well suggest the volume as a

textbook, while the experienced preacher will find it a veritable refresher course in sermon construction.

Dr. Davis does not stress any particular method of preparing sermons. Rather, he seeks to supply the preacher with tools for discrimination which can be used with any method of construction. A factor that contributes to the stimulating quality of the book is the way in which the author prepared for its writing. Instead of studying Broadus, Vinet, Luccock, Jones and Pearson he analyzed many sermons, many hundreds of sermons of all kinds—good and bad—written by priests, rabbis, ministers, liberals, fundamentalists, graduate students and first-rank theologians. The result is a refreshing treatment, illuminating, instructive, and never dull.

W.L.C.

Youth Talks With God

A Book of Everyday Prayers

By Avery Brooke. Scribner's, 1959. 56 pp. $1.50.

To help teen-agers express their thoughts in prayers is a task which few adults would dare to undertake. Mrs. Avery Brooke, mother of three has made a fine attempt with laudable results. The prayers are simply worded, direct, and apply to everyday situations in which young people find themselves. One minor defect: Several of the pieces seem to be little homilies dressed up as prayers.

W.L.C.

Religious Education: A Comprehensive Survey

Edited by Marvin J. Taylor. Abingdon, 1960. 446 pp. $6.50.

Continuing a tradition begun in 1930, this volume, like its predecessors, makes available in one edition brief articles on thirty-seven aspects of Religious Education by as many experts in the various fields. This book also includes very useful bibliographies, one on each subject discussed and a final extensive one much like that contained in the 1950 volume.

This reviewer wishes the book had been concerned with what is more explicitly *Christian* Education, so that more space could have been given to material of immediate significance to the church in its effort to improve its teaching function.

The range of subject matter includes history, theory, methods, administration and agencies of Religious Education. The articles are frequently provocative and always informative. Some are likely to be tough sledding for the average reader; nevertheless all the articles provide excellent background material for study groups of teachers and/or members of Christian Education boards.

David W. Jewell

Associate Professor of Christian Education
Bangor Theological Seminary

Introduction to Group Dynamics

By Malcolm and Hulda Knowles. Association 1959. 95 pp. $2.50.

Avowing that their purpose is to provide not a "how to do" book but a "how to find out" book, the authors give the reader a rapid but comprehensive survey of group dynamics and the various theories underlying this field. This is a helpful introduction to the subject although there are occasional lapses into rather technical language. Five brief chapters plus a bibliography (listed as a chapter) and notes comprise the book, and the price does seem a bit steep for what amounts to only sixty-six pages of actual text. For those who wish to begin a study of the subject and for those looking for guidance for further exploration this is the best single source this reviewer has seen.

D.W.J.

Children in the Church

By Iris V. Cully. Westminster, 1960. 204 pp. $3.75.

Readers who are familiar with Dr. Cully's earlier book on the "why" of Christian Education will find this volume on the "how" of it both exciting and frustrating. It is exciting

because it draws on the author's wide acquaintance with the literature of theology, Biblical studies, educational theory, and psychology to present a thoughtful interpretation and synthesis of them. It is not simply a compendium of this material, but the result of meditation upon it. Thus it is both rich and deep, a basis for much meaty thinking and discussion by both teachers and parents.

The book is frustrating because Dr. Cully never quite reaches the kind of specifics that one looks for in a "how" book. The delineation of the methods of participation, recognition, insight, decision, appropriation, and communication are provocative, but the author stops short of the kind of detailed suggestion and guidance which might make more clear to readers how these concepts lead into actual teaching.

It is partly in the nature of contemporary thinking about Christian Education that such should be the case, for methods are merely tools, selected to fulfill a particular function. It is far more significant for teachers to know what they believe and what it can mean for children in their situation and with their needs. Yet our teachers and parents need more guidance and demand it. Perhaps the use made of this book in teacher/parent study groups will determine whether any particular church will gain from it the insight and assistance it offers. Still, this book may well be the most significant one published in Christian Education in 1960.

D.W.J.

Teaching the New Testament

By Edna M. Baxter. Christian Education Press, 1960. 309 pp. $4.95.

Dr. Baxter's book on a subject of primary importance in Christian Education today is divided into two parts. Part I deals with the nature, content and origin of the New Testament, written both for teachers and high school youth. Part II deals with "Special Ways to Teach the New Testament."

Part I is a disappointment for in the interpretation of the New Testament material little attention is given to the changed view of the Bible which has become prominent in recent years. The picture given is one of Jesus who gave us a new religion, the import being that if we accept "the religion of Jesus" we will learn how to live our lives. There is no mention of Jesus' demand for repentance and only passing mention of his Messiahship and resurrection. Even when dealing with Paul, Dr. Baxter gives no attention to teachings other than those about love and behavior. The Old Testament is dismissed as merely useful background reading, especially the later material. The only reason for struggle between the Jews and Jesus, and the Jews and the early Christians, is that they call the law into question. At times the author's exegesis is remarkable: basing the comment that *many* Pharisees were active in church meetings on Acts 15:5. I could not recommend this section to any but the most liberal churches, unless it were used in the context of serious study where the critical problems could be discussed and the theological views of the author at least questioned. There are many better books on this subject.

Part II is also a disappointment in spite of the fact that it is loaded with samples of what has been done in teaching the New Testament to children and young people. The interpretation of Part I leads to a concern in Part II with teaching only about the human Jesus, the name Christ appearing only in Scripture passages quoted. Collateral reading suggested for teachers includes, besides books on geography and archeology, only those by Sophia Fahs and Henry Cadbury. Further, there is nothing particularly new in the methods discussed and illustrated. It has all been done and said before. Dr. Baxter has not taken into account any of the recent work on the subject of teaching the Bible by such men as Bernard Anderson, Lewis Sherrill, Randolph C. Miller and Allen O. Miller.

D.W.J.

The Religion of the Occident

By Martin A. Larson. Philosophical Library, 1959. 711 pp. $6.00.

The origin of the "Essene-Christian" faith takes us all the way back to ancient Egypt and the savior God Osiris; thence on to Babylonia, Syria, Thrace, Greece and Italy, where the savior Gods are recreated in Tammuz and Ishtar, Adonis and Aphrodite, Attis and Cybele, Dionysus, Demeter-Persephone, Isis and Serapis. Zoroastrianism contributed metaphysical dualism and an eschatology; Brahmanism the conception of an infallible

authoritative hierarchy; and Buddhism was the chief source for the ethics of Jesus and of monachism. In Pythagoreanism came the "first great synthesis of religious components . . . a fusion of almost all the basic elements which constitute the Gospel Jesus"; and this influence upon Jesus was transmitted through the Essenes, who were practically a Pythagorean sect. The four basic elements of the "Gospel Jesus" are soteriology from the mystery cults; ethics from Buddhism; eschatology from Zoroastrianism; and the supernatural Messianic concept, an Essene adaptation of the Zoroastrian doctrine of the ultimate savior and judge of humanity Soshana.

This Essene adaptation took place, according to Dr. Larson, in "The Teacher of Righteousness" who was martyred about 65 B.C., and who was believed to have risen from the dead, to have ascended into heaven, and expected to return to the earth in forty years to conduct the last judgment and become the ruler of the new kingdom. He was the incarnate son of God and the Essene sacramental meal became mystically the lifegiving body and blood of the savior God.

Accordingly the rapid expansion of Christianity, so greatly influenced by the Essenes, is to be explained by its similarity to the various religions of the first century; and by the fact that the savior Gods of those religions were vague and shadowy while Jesus was an historic person who sincerely believed that he was the Son of God and the Savior of the world. The last half of this book deals with the inner meaning of the "Gospel Jesus," and its development, orthodox and heterodox, in the pagan world.

To this reviewer the many alleged similarities between Christianity and other religions, and the many alleged borrowings are not very impressive. It has been commonly assumed that the uniqueness of a religion does not depend upon the assumption that every teaching and rite is altogether new and original with it. But the most obvious defect of this book is its failure to do justice to the Old Testament and Judaism and their influence upon the Essenes and especially their profound influence at many points upon Jesus and Christianity. Dr. Larson has attempted in this book a prodigious, yet challenging task. The attentive reader will find this book interesting, and be stimulated at many points to further investigation.

Charles Gordon Cumming

Professor Emeritus
Bangor Theological Seminary
Bangor, Maine

Light Beyond Shadows

By R. Frederick West. Macmillan Co., 195
160 pp. $3.75.

This compelling book is an account of ho the author returned from a severe psycho episode to a normal state of emotional heal and found his experience had given him more realistic and compassionate view of h man nature and opened for him a new minist with the emotionally disturbed. Dr. West i lates the depth of his psychosis, the long blac out after his collapse in the pulpit, and t difficult but rapid movement towards emotion health. In a particularly gripping chapter, recounts days of agonized prayer, deeply fo guilt, and the sense of God's healing spir After a night of prayer, repentance and med tation, he concludes: "God had spoken . . And I felt that God would have me sleep peace. The deep sores of my soul and min had been healed . . . Truly, the Lord had b come my Shepherd!" The 23rd Psalm wi acquire a deeper meaning for all who re this book. The author's experience was bo spiritually and psychologically sound.

He will jolt ministers into self-searchin "My passion for counseling," he says, "w symptomatic of my emotional illness . . . inner hope that by self-help, I could ward emerging illness!" He counsels now as a clerg man, out of his own experiences. Occasion "sermonizing" and awkwardness of expressi do not really mar this thoughtful book. T author has fulfilled his purpose "to share experiences"; and we are all his debtors.

Everett I. Campbe

Clinical Psychologist
Pittsburgh, Pennsylvania

Is Anyone There?

By J. Trevor Davies. Independent Press, 196
169 pp.

This reviewer reads books of sermons ea year and he does so with no apology. He ha pens to believe theology by itself is inadequa if one does not have the skill to communica it Sunday after Sunday. Thus, he reads se mons by men who are able to "put it acros and get a hearing. He thinks his own cra manship improves a little year by year a

occasionally, with other preachers, he discovers God has found his offering not entirely wanting. "How do men plead—with skill—for commitment to Christ?", is the question that haunts him and he finds some help, some direction from J. Trevor Davies.

Is Anyone There? is a book of sermons by one of our Congregationalist preachers in England. Dr. Davies is an able preacher and holds a large congregation week after week. He employs neither tricks nor gimmicks but deals in arresting language with live questions. He is aware as anyone that our world is disordered and disillusioned but he still speaks the Word of God to this day. One or two of the sermons were preached here in Montclair in the summer of 1958 and they were received by an attentive and responsive congregation. The student of preaching will discover more than one style in the sixteen sermons included. Perhaps this fact will be most helpful to the reader for most of us find ourselves approaching topics and texts in the same manner. The foreword of the book ends this way:

> "I pray that this selection of sermons, published to coincide with the beginning of my Chairmanship of the Congregational Union of England and Wales, may serve as seed in the service of God, and that some good will remain when the chaff has blown away."

N. Wesley Haynes

First Congregational Church
Montclair, New Jersey

The Science of Society

By Mary Burt Messer. Philosophical Library, 1959. 239 pp. $5.00.

The reader of this book quickly discovers that "the science of society" in this case has little to do with the formal academic disciplines usually associated with social science—anthropology, sociology, psychology, economics, or political science. Miss Messer makes her rationale clear in her acknowledgments: "This book, based on the spiritual insight and experience of its writer as a Christian Scientist practitioner and student of society acknowledges its single basic source in the Bible and the writings of Mary Baker Eddy. In the interest of the fullest understanding of the reader, the writer has used the method of dictation to her secretary—."

To one who understands and/or accepts the doctrines of Christian Science, parts of the book may possibly be comprehensible. Even this may be doubted, however, as the author's method of dictation to her secretary results too often in a rambling "thinking out loud" and a choice of words that leaves the reader groping wildly for reasonable meaning.

Perhaps this reviewer should disqualify himself as commentator on the work, as he neither understands nor accepts Christian Science. To him, the book seems to be simply a poorly organized effort to spread the gospel according to Mary Baker Eddy.

Edgar B. McKay

Assistant Professor
University of Maine
Orono, Maine

On the Way

By Olive Wyon. Westminster, 1958. 126 pp. $2.50.

This soul-searching devotional book is one of the finest books I have read in a long time. "Our present situation," writes the author, "is far more serious than is generally realized. For 'the sense of God' has not only largely disappeared from the world at large, but too often from the Christian world as well." We do live in a time when life seems meaningless to many people as they ask: "Why are we here?" This book affirms with Christ that we come from God, we belong to God, we go to God. It also calls for holiness in the lives of ordinary people, stressing the need of discipline and prayer.

Olive Wyon makes wide use of the writings of others, but her spirit is so akin to many great souls that no illustration intrudes. Without quotation marks it would be difficult to know when the author is speaking, and when another speaks. She is very much a part of her material. This book might be likened to a modern *Pilgrim's Progress* and would make a fine basis for a series of Lenten meditations.

Leslie W. Howland

Pleasant Street Methodist Church
Waterville, Maine

John Wesley's Theology Today

By Colin W. Williams. Abingdon, 1960. 252 pp. $4.50.

May I suggest as a subtitle for this book: A Baedeker of Methodism for the World Council of Churches. The two leading ecclesiastical concerns of our day are the ecumenical movement and the rediscovery of theology. A book that speaks to each of these emphases with a message of importance deserves a reading. This is not a layman's introduction to Wesleyan theology. It is to be recommended as a source book for the rediscovery of Wesleyan theology as it has significance in the confession Methodism is and should be making for ecumenicity.

Dr. Williams' ability in historical research has led him to Wesley's works as the primary source for the essential doctrines on which John Wesley insisted (original sin, deity of Christ, the atonement, justification by faith alone, the work of the Holy Spirit, the Trinity) but he has also drawn copiously from such leading Wesleyan scholars as Franz Hildebrandt and J. E. Rattenbury.

Dr. Williams' concern is to identify Wesleyan theology with orthodoxy but also to insist that orthodoxy not dissolve in speculation. The message of Methodism is experiential and designed to relate doctrine to mission. The purposes of ecumenicity are best served by a common confession and not by a common doctrinal agreement. Thus Methodism has been a power in the World Council because of a conviction that the council has a purposeful mission to fulfill and not because there is hope of ultimate doctrinal agreement.

The author combines an Australian origin, a British Methodism, an American education, and an American parish ministry to shed the light of scholarship on the central figure of Methodism who seems to have been overshadowed by modern Methodism. This is a clarion call to us Methodists to rediscover the hope of grace and holiness which Wesley preached and which forms the core of our contribution to a world which presently seems to have opened an atom-bombed ear to the voice of the Church.

Richard Arnold

Methodist Church
Lincoln, Maine

What's Right With Race Relations

By Harriet Harmon Dexter. Harper, 195[illegible] 248 pp. $4.00.

The 16th chapter of St. Paul's Letter to th Romans has in it a long list of names—man of them unfamiliar. In fact, many of th names do not appear anywhere else in the Ne Testament. Yet St. Paul pays tribute to th foundational character of the work of these un sung heroes of the faith by writing: "Greet . . my helpers in Christ Jesus: who have for m life laid down their own necks: unto whom not only I give thanks but also all th churches of the Gentiles."

In *What's Right With Race Relations* Ha riet Harmon Dexter gives us a modern versio of Romans 16 in the field of race relation In several areas of our common life coverin schools and colleges, labor unions, housing sports and recreation, churches, civil right the press, and the armed services, the autho lifts up men and women, who in highl significant ways have done effective wor among people of many races in troubled sec tions of America. By their labors these un known or little-known people have helped t push civilization forward another inch.

Coupled with stirring stories of individua and groups is a wealth of background materia historically accurate and skillfully written. Th framework in which the human interest storie are cast is such as to give the book a lastin quality.

In the light of current race crises here an in many parts of the world and in the ligh of interest in the 100th anniversary of th Civil War to be celebrated shortly, it would b well to have such a book for ready reference For instance, take the matter of segregation "What happened to turn a nation once unite in its desire for freedom for all people int two embittered camps that would eventuall settle their differences on the battlefield?" Th author answers the question she raises by sug gesting four possible trends: 1) the fervor fo freedom that had carried the American Revolu tion to victory had cooled with the passage o time; 2) great changes that affected the thinl ing of people lay in the changes that ha taken place in religious thought; 3) the de velopment of a certain kind of aristocrac that distrusted the capacities of the mass o people for self government; 4) technologica advances. The invention of the cotton gi made America the great cotton-producing cen ter of the world. The need for cheap labor i

ie fields rose markedly. Out of the confusion llowing the Civil War emerged several new atterns of life. One of them was segregation.

Dip into this book at almost any page and ou come up with heart-warming stories of eople struggling effectively to prepare the soil r the bestowal of God's Kingdom wherein en and women will one day be able to walk n God's good earth without fear or favor.

W. Robert Mayhew

Central Square Congregational Church
Bridgewater, Massachusetts

The Population Explosion and Christian Responsibility

By Richard M. Fagley. Oxford, 1960. 260 pp. $4.25.

The writer has done a thorough and commendable piece of work. The succeeding chapters authoritatively deal with the book's carefully selected title. Richard M. Fagley, son of the late beloved Frederick M. Fagley, is a graduate of the Yale Divinity School and was ordained to the Christian ministry in 1939. Through the years he has been continuously engaged in work which concerned all the Protestant churches and has been closely in touch with the ecumenical movement of our time. For the past decade he has been the Executive Secretary of the Commission of the Churches in International Affairs, established by the World Council of Churches and the International Missionary Council.

The author handles the important subject with which he deals cogently and effectively; he writes reasonably and dynamically. He analyzes the available facts, makes wise selections from well-chosen authoritative sources, awakens the reader to constructive thinking and challenges continuously the Christian conscience for the right estimates of the various phases of a most important problem of our day. He compels the reader not only to consider facts but to inquire (1) what is to be done and (2) what can be done.

A sentence from the jacket of the book correctly states what the chapters of the book portray, namely, "the accelerated growth of world population, especially in the undeveloped areas of Asia, Africa and Latin America is the chief enemy of free society of the world today.' "

Roughly speaking, it was around 1930 that thoughtful people changed their thinking about childless couples and race suicide to the realization that the time was at hand when young families were blessed with a wholesome number of children multiplying the jobs and increasing the joys of their parents. A new and better day had arrived.

"Causes and Consequences," "Migration and Population" and "Food and Population" are the titles of three chapters delineating the elements of "Population Explosion."

The remaining two-thirds of the book has to do with parenthood as the basic principle for the Christian solution. "Christian Responsibility" for parenthood and its exercised controls and practices is the solution for stemming and guiding the increase of population in our own day and the days to come.

Rodney W. Roundy

Superintendent Emeritus
The Maine C. C. Conference
Portland, Maine

The Faith We Proclaim

By Elmer J. F. Arndt. The Christian Education Press, 1960. 135 pp. $2.50.

This book is the work of the Theological Committee of the General Council of the Evangelical and Reformed Church with the actual writing having been done by Dr. Arndt. It is not to be regarded as an official document, but rather, as the sub-title suggests, the purpose has been to present in simple terms "the doctrinal viewpoint generally prevailing in the Evangelical and Reformed Church." Its timeliness is indicated by the fact that it follows closely the observance of the 25th anniversary of the merger which brought this Church into being. It will serve the further purpose of bearing witness to the "things which are most surely believed among us" as this Church moves forward into the larger fellowship of the new United Church of Christ. The point is stressed that in this Church faith is regarded primarily as "trust in God" rather than as "intellectual assent to doctrines about God," hence a willingness to honor several of the older creeds of Christendom "as historic expressions of Christian faith." Obviously this is a factor which has made it easier for this Church to effect mergers in the past.

Paul's statement in 2 Cor. 5:19 is taken as setting forth the heart of the Christian faith, and it follows that the duty of the Church is to bear witness to the good news of God's

reconciling act. Inasmuch as the Christian Gospel is rooted in historic events, the conviction emerges that Jesus Christ, as a historic person, "is the clue to the meaning of history." History therefore becomes "a realm for responsible living" in which neither determinism nor naked power prevails, but love. The discussions of the various aspects of Christian faith and doctrine are concise and challenging. This book should make a constructive contribution to the theological implementation of the merger of the E. & R. Church and the C. C. churches, and it should also go a long way in allaying some of the lingering misgivings among the latter. The irenic attitude exhibited throughout speaks well for the healthy condition of theological thinking in the E. & R. Church and our respect for it, already at a high level, is further enhanced.

STILES LESSLY

Thomas Memorial Congregational Church
Chicago, Illinois

THE WORD FOR THIS CENTURY

Edited by Merrill C. Tenney. Oxford University Press, 1960. 184 pp. $4.00.

This book is a declaration of theological conviction. Based upon the Statement of Faith adopted in 1926 by Wheaton College in Illinois, it is a centennial effort by essayists related to the College in one way or another. Some are administrators or faculty members; others are alumni, including Billy Graham. They agree that evangelicals have a message for our troubled times and attempt to articulate it.

As might be expected, the essays differ in character. Some are distinctly apologetic in form and argue well the issues of current theological debate. Others are more declarative or expository in nature. Interestingly enough, the two essays dealing with the church and with Christian ethics bear no direct connection with the Wheaton Statement of Faith and hence, must be classified as editorial inferences from it. Their omission would have weakened the book, for these are topics which today demand attention. This volume will mean most to the thoughtful, theologically literate reader. To such it will be an eloquent and forceful case for orthodox theology, balancing effectively other recent efforts to present this viewpoint.

HUDSON T. ARMERDING

Dean, Gordon College Divinity School
Beverly Farms, Massachusetts

THE EVIDENCE OF GOD IN AN EXPANDING UNIVERSE

Edited by John Clover Monsma. G. P. Putnam's Sons, 1958. 250 pp. $3.75.

Forty Catholic and Protestant scientist mathematicians physicists, chemists, biologis and physicians (no geologists or astronomers maintain "science can establish, by the ob served facts of Nature and intellectual argu mentation, that a super-human Power exists Admittedly, rigid proof is and always will b lacking. If existence of God were rational proveable there would be no freedom of choic for man—he would have to believe. Or scientist believes in God because his paren taught him to. Another, says he cannot discu the existence of God with an open mind an others admit faith must precede reason. Desig requires a Designer—Creation demands Creator—Order requires a "Continuous Mot vating Cause," are rationalizations at maturit of a faith acquired in childhood. Buddhist Hindus and Atheists similarly reconcile scienc with their childhood training. Evolution cer tainly cannot be expected to "lead the com pletely honest and unprejudiced inquirer direc ly to God" and more especially to the God o any orthodox Christian group, because ther is no such sort of inquirer utterly free of pre conceptions acquired in childhood. At mos the data of science and the generalization deduced therefrom can provide a basis for be lief in an unknown and perhaps unknowabl Deity. The Christian, however, can admit tha "all arguments are in vain if one refuses t look for God" for he has "met God. This, c course is a very personal experience and I d not offer it to you, if you are undecided, as proof; you must meet God for yourself." Christianity is to be more than just anothe religion its adherents must seek to meet Go and to live daily in accordance with the wi of God the Father of Jesus Christ. Such a boo as this then will not only be unnecessary bu even presumptuous.

GORDON E. GATE

Bangor, Maine

JESUS AND HUMAN CONFLICT

By Henry A. Fast. Herald Press, 1959. 20 pp. $3.75.

This volume by a member of the faculty o Bethel College at North Newton, Kansas, ex amines Jesus' approach to the problem of hu man conflict and tension. Jesus' life is place

to the setting of the political and religious risings among the Jews during the period Roman rule. His teachings are related to e Old Testament and to later Jewish literare. There is a separate study of those sayings Jesus which apparently justify the use of rce. A substantial part of the book is devoted the study of Jesus' words about love and nresistance. A concluding chapter examines sus' relationship to the principle of nonsistance. No distinction is made between sus' role as teacher and as Lord of life.

JACOB F. BALZER

irst Congregational Church
rete, Nebraska

JEWS IN SUBURBIA

By Albert I. Gordon. Beacon Press, 1959. 264 pp. $3.50.

Historically the Jews tended to herd together for security reasons. Because of constant danger of physical attack, they sought safety in numbers. They also gravitated towards "islands of common interest" because of their religious needs. A Jew needed the proximity of a Synagogue, Hebrew school, access to kosher food and consecrated interment grounds. Public worship called for a minyan, a minimum of ten Jews. Their dietary laws and religious school needs necessitated professional personnel which only a community could support and maintain. These needs that the individual Jew felt throughout history probably resulted in an unconscious urge for the Jew even in this country where he "dwells in safety" to live among his fellow Jews. Rabbi Albert I. Gordon informs us that two-thirds of the American Jewish community live in suburbia and have formed their "gilded ghettos." He does not pull his punches. He writes with the candor of a sociologist and the clarity of a journalist. He examines Jewish suburbia in its various aspects; the role of the synagogue, the still unsolved problem of tensions and discriminations, family patterns, changing religious values and practices, and Jewish-Christian relationships. *Jews in Suburbia* sheds much light on the problem of how American minority ethnic groups may fit into our expanding suburbs. The problem has been competently handled by the author.

A. H. FREEDMAN

Beth Israel Congregation
Bangor, Maine

THE RULE OF GOD: ESSAYS IN BIBLICAL THEOLOGY

By G. Ernest Wright. Doubleday, 1960. 133 pp. $2.95.

Originally delivered as lectures in several seminaries and ministers' conferences these seven essays expose the chief facets of the theme indicated in the title. They make relevant to the peculiar problems of our age the Biblical view of God, man, and community. In particular, they etch the picture of God as "The Definite One" "who is doing definite things." The author rejects existentialism as well as idealism and lifts our thought out of subjectivism and individualism. One cannot get to God from an analysis of man's deepest experience any more than he can by following up the threads of reason. God is known as Creator and Lord through His action in history and nature. We know Him through our obedience in the community, which community is not primarily an institution but a charismatic fellowship.

This is an excellent book for preachers and inquiring laymen not because of illustrations, but for the thoughtul exposition of passages from Genesis, the Psalms, Isaiah, and Jeremiah, and for its insights into the world of Biblical thought. Particularly good, this reviewer felt, was the essay on "Security and Faith." The priests of Jeremiah's time have issued a sincere "call for a religious rally." But Jeremiah attacks their call as "lying words." And the author comments: "This is a surprising and shocking, almost impious thrust. How dare that gloomy misfit of a prophet . . . call us liars in the most intimate and sincere aspirations of our piety? If God's house is not a bulwark, what is? . . . Has the Church which bears the name of the crucified and risen Lord become a magical fettish . . . while the common life remains unchallenged, unillumined by the piercing thrust of both Jesus and the prophets?"

HORACE M. MCMULLEN

The First Parish Church
Brunswick, Maine

UNDERSTANDING GRIEF

By Edgar N. Jackson. Abingdon, 1957. 255 pp. $3.50.

Defining grief as "the emotion that is involved in the work of mourning, whereby a person seeks to disengage himself from the demanding relationship that has existed and to reinvest his emotional capital in new and pro-

ductive directions for the health and welfare of his future life in society," Mr. Jackson presents a detailed and dynamic treatment of the universal experience, grief. He writes as a pastor and as one trained in psychotherapy and the psychological understanding of human experience. His writing brings together most effectively the fruits of scholarshp from various disciplines of the sciences of man and of theology. His thorough description of the phenomenon of mourning is well illustrated with case material.

The author says, "The pastor is not only a counselor with psychological understanding and a concern for the welfare of his parishioners' souls, but he is also the custodian of a philosophy of life and concept of the universe which can replace despair with hope, fearfulness with faith, and guilt with a feeling of forgiveness." As he proceeds to elaborate the dynamics of grief, Mr. Jackson points the way for effective pastoral care and counseling of the bereaved. Not only will reading this volume present to the pastor a much deeper understanding of the pastoral opportunities which are present when death comes to one of the homes of his congregation, it will also provide sound, psychological insight into the pastor's role in both normal and abnormal grief reactions. This comprehensive study of the human reaction to loss and death and the Christian resources for meeting the tremendous needs of such an experience commend this volume highly.

PAUL E. IRION

Associate Professor
Lancaster Theological Seminary
Lancaster, Pennsylvania

A MIRROR OF THE MINISTRY IN MODERN NOVELS

By Horton Davies. Oxford University Pres 1959. 211 pp. $3.75.

Horton Davies, a British Congregationali minister, is now Professor of Religion at Princ ton University. He has written this very inte esting book to hold up the mirror to the pra tice and profession of the Christian ministry viewed by representative modern novelis from Nathaniel Hawthorne to James Goul Cozzens and Peter De Vries. The novelists co sidered are fifteen in number, English, Frenc South African and American. The characte considered are both Protestant, of seven diffe ent denominations, and Roman Catholic. Th author classifies his subjects into five types ministry: preachers and evangelists, inte preters of faith in crises, directors of soul missionaries and community leaders.

This is a most interesting and worthwhi project and Horton Davies brings it off ve well. As an excursion of a religionist into t field of literary criticism this is an importa contribution both to the ministry and to t study of modern fiction. It will be of para mount interest to ministers and divinity stu dents, naturally; but laymen, too, will find enjoyable and enlightening.

ARLAN A. BAILL

Congregational Church
Wilmette, Illinois

To Alumni and Friends of Bangor Theological Seminary:

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